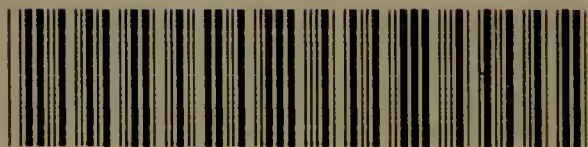


The
PURITY CRUSADE:
ITS CONFLICTS
AND
ITS TRIUMPHS.



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With James Wooker's
kindest regards



THE PURITY CRUSADE.





MRS. JOSEPHINE E. BUTLER.

THE
PURITY CRUSADE:

Its Conflicts & Triumphs.

ILLUSTRATED WITH PORTRAITS

OF SOME OF ITS

LEADERS AND ADVOCATES.



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PORTRAITS.



MRS. JOSEPHINE E. BUTLER.

THE REV. H. W. WEBB-PEPLOE, M.A.

MR. JAMES B. WOOKEY.

MR. SAMUEL SMITH, M.P.*

ELIZABETH HEARNDEN.

MR. W. T. STEAD.

PROFESSOR JAMES STUART, M.P.

MR. CHARLES JAMES.

THE REV. HUGH PRICE HUGHES, M.A.

SIR R. N. FOWLER, BART., M.P.

MR. ALFRED S. DYER.


MRS. CATHERINE WOOKEY.

* Mr. Samuel Smith is described in this work as "late M.P. for Liverpool." This is owing to the fact that his election for Flintshire took place after a portion of the volume was printed.

THE PURITY CRUSADE:

ITS CONFLICTS AND TRIUMPHS.



HATEVER may happen in the future, the year 1885 will ever be looked back upon as an eventful period in the Purity Crusade. It has been crowded with occurrences of unusual interest and importance. It has marked the commencement of a new epoch in the movement. It has witnessed the breaking up of a long "conspiracy of silence" on the part of a large portion of the newspaper press, and the placing of the Purity question among the recognised pressing and practical topics of our time. The Committee of the Gospel Purity Association, therefore, in sending out a Report of the operations of their own Society during 1885, consider that they will best serve the great cause in which they labour by reviewing their own work in its relation to the movement at large, and thus placing before their subscribers, members, and the general public, a bird's-eye view of the whole Crusade during the past year.

THE PRELUDE TO 1885.

It will be useful to those who are new to the Purity Crusade to have briefly before them the prior history of the movement. It had its beginning in 1870, on the discovery that the unclean Continental system of regulating instead of repressing vice had been introduced into

certain districts of the United Kingdom by laws that were literally smuggled through Parliament, chiefly by the instrumentality of official and ex-official members, in the small hours of the morning. (For full particulars, see the able work by the late Judge Sheldon Amos on "Laws for the Regulation of Vice.") Into the agitation which then arose for the repeal of those Acts, various religious bodies threw themselves with intense earnestness. Dignitaries of the Established Church joined hands in this holy war with Wesleyans, Baptists, Congregationalists, Primitive Methodists, Friends, and others. This "New Abolitionist" crusade, as it came to be termed, was carried into the home and stronghold of the infamous system of Regulated Vice, on the Continent of Europe, by that heroic woman, Mrs. Josephine E. Butler, in the winter of 1874-5. That journey resulted in the formation of the "British, Continental and General Federation" (for the abolition of the system), which has since grown into a vast organisation.*

After this Abolitionist agitation had been carried on in Great Britain for ten years, first under the Parliamentary leadership of Mr. Wm. Fowler, and, on his temporary exclusion from Parliament, by the Rt. Hon. James Stansfeld, a new impetus was given to the movement in the spring of 1880, by the unearthing of the villanous foreign traffic in British girls, following a visit to Brussels of rescue and investigation by Mr. Alfred S. Dyer and Mr. George Gillett, who for years, in connection with the Friends' Association for abolishing the State regulation of Vice, had been fighting against that "legislation of despair" at home.

Three years later a great Christian Convention for

* Vide "New Abolitionist Work throughout the World." London: Dyer Brothers, 6d.

prayer and conference in regard to the cause of morality, at which all sections of the Christian Church throughout the United Kingdom were represented, was held in London at the head-quarters of the Society of Friends at Devonshire House, Bishopsgate Street. That Convention was immediately followed by the first Parliamentary victory of the Abolitionist agitation. On April 20th, 1883, a Resolution introduced by Mr. Stansfeld into the House of Commons, condemning the C. D. Acts, was carried by a majority of 72 in a House of 292 members. The Acts being thus condemned by a sufficient majority to make it difficult for the Government to obtain the money on the Estimates for the cost of their operation, the laws were shortly afterwards placed in partial suspension, in which dangerous condition they remain at the present, still on the Statute Book, capable of being again set in full activity by any Administration having a Parliamentary majority.

About this time the White Cross Army and the Church of England Purity Society came into the field as the friendly allies and rivals of the Social Purity Alliance (which had been formed by Abolitionist workers so far back as 1873), and the Moral Reform Union, which was originated early in 1881. The object of the Social Purity Alliance is to promote the practical recognition of the principle that the Law of Purity is not less binding on men than on women. About this time also (1883) Miss Ellice Hopkins, Mr. Henry Varley, and Mr. Alfred S. Dyer commenced those lectures to men which have done so much to enforce that principle of the equality of the moral law. In June, 1883, at the instance of the Rev. H. W. Webb-Peploe, M.A., the "Central Vigilance Committee for the repression of immorality" was formed, Mr. Webb-Peploe becoming the Chairman.

THE MORAL RESPONSIBILITY OF LANDLORDS—A
NOTABLE MEMORIAL.

In December, 1883, a notable Memorial was presented to the Central Vigilance Committee from the Editors of *The Record*, *The Christian*, *The Christian Commonwealth*, *The Christian Leader*, *The Christian Million*, *The Baptist*, *The Fireside News*, *The Family Churchman*, *Word and Work*, and *The Sentinel*. Its subject was the moral responsibility of owners of property with regard to its use for vile purposes. The Rev. W. T. Moore, M.A., of *The Christian Commonwealth*, and Mr. Alfred S. Dyer, of *The Sentinel*, attended to present the Memorial. After being introduced by Mr. David McLaren, J. P., Mr. Alfred S. Dyer said—"Sufficient attention has not been paid to the moral responsibility of landlords who knowingly allow their property to be used for immoral purposes. In the attempt to suppress houses of ill-fame, it is frequently found that they are owned by persons of the highest conventional respectability, and, in some instances, by persons holding official positions in Christian Churches. But in the revival of feeling which is now taking place throughout the kingdom on the subject of public morality, I believe the time is approaching when public opinion will justly apportion responsibility, and will regard owners of property, who, for increased profit or other considerations, knowingly allow it to be used for corrupt purposes, as accomplices with their tenants in the pollution of society. An accomplice is one who with full knowledge provides facilities for the commission of a deed. That is precisely what is done by the owners of this property. Against such persons society has a right to protect itself. In the local Glasgow Act this fact has been recognised



THE REV. H. W. WEBB-PEPLOE, M.A.,

VICAR OF ST. PAUL'S, ONSLOW SQUARE, LONDON, AND CHAIRMAN OF
THE CENTRAL VIGILANCE COMMITTEE FOR THE REPRESSION
OF IMMORALITY.

with the most beneficial effect. The Memorialists, while asking the Committee to unite with them to obtain a speedy recognition, in general legislation, of this principle, recognise that much can be effected in the meantime to abate the grave evil under consideration, by personal communication with landlords. As an association of gentlemen with a specific object, the Committee possesses peculiar advantages for such personal communication. In some cases where large estates are managed by agents who look solely to the pecuniary return, it is probable that the landlords are ignorant of the misuse of their property, and would respond in a friendly spirit to representations on the subject." Mr. Dyer concluded by handing to the Committee for private use, a list of landlords upon whose property he had been informed that houses of ill-fame existed.

There can be no doubt that this action on the part of the Editors of an influential portion of the religious Press contributed not a little to the adoption, somewhat more than eighteen months later, of the clause in the Criminal Law Amendment Act by which landlords who knowingly allow their property to be used as houses of ill-fame can be fined and imprisoned as well as their tenants.

Under the impulse of the various organisations, now mentioned, the Purity Crusade was progressing, at the close of 1884, with a good degree of satisfaction, but still amidst much apathy. But a storm was rising, although the general public knew it not. In the pursuit of their object, the London Committee for the suppression of the foreign traffic in British girls (originated as the result of Messrs. Dyer and Gillett's revelations)* working under the able Chair-

* See "Six Years' Labour and Sorrow," the Fourth Report of that Committee. London: Morgan and Scott, 6d. (by post 8d).

manship of Benjamin Scott, Esq., the Chamberlain of London, were making the preliminary investigations which led to the prosecution of the notorious Mrs. Jeffries. They had pleaded for five years with the Government to put their hands in earnest to a measure for the better legal protection of girls, but they, and the more recently formed Minors' Protection Committee, had only been mocked by a form of interest without its reality. The Jeffries trial was shortly destined to show to the discerning the cause of the criminal trifling and chicanery over the much-needed Bill for the amendment of the Criminal Law in the interests of young and friendless girls.

THE FORMATION OF THE GOSPEL PURITY ASSOCIATION.

The manner of the formation of the Gospel Purity Association illustrates how the Master of all good causes often moves simultaneously in different hearts towards the attainment of a common end. Near the close of 1884, several workers in the cause of morality were feeling the need of a new force in Purity effort, not to take the place of the old battalions, but to strengthen them—a new brigade, intensely militant in spirit, full of fire and divine abandonment, an uncompromising hatred of evil, and an intense belief in the power of God to save to the uttermost—a brigade fighting under the ensign and in the might of the Cross.

Mr. James B. Wookey, now the General Secretary of the Association, was at that time conducting a Gospel Purity mission among the soldiers at Gibraltar. On his return to England, he and Mrs. Wookey, on December 17th, met a small company of gentlemen in London, at the invitation of Mr. George Gillett, the Treasurer of the London Committee for the suppression of the foreign

traffic in British girls. At that gathering the Gospel Purity Association was formed, and Mr. Wookey appointed Secretary. The head-quarters were within a few days fixed in the heart of the metropolis, almost under the shadow of St. Paul's, at 31, Paternoster Square. Thus with the grey dawn of 1885 was born an organisation which it is hoped will do not a little, in the providence of God, to

Ring out the old, ring in the new,
Ring out the false, ring in the true !

THE GENERAL SECRETARY OF THE GOSPEL PURITY
ASSOCIATION—WHO IS HE ?

It may interest many who do not know him personally, to say a few words in answer to the above question. A man of the people, his career was not a smooth one before his conversion at the age of 22 years. That of *experience* is the only University at which he has graduated. But he is a powerful speaker, and may be listened to with pleasure by an audience of any class. Whether taking part in a mission in connection with the Established Church, or speaking from a platform of the Salvation Army, his services have proved equally acceptable. In an article on the formation of the Gospel Purity Association, he was thus described in *The Sentinel* for February, 1885 :—" The Secretary of the Association, Mr. James B. Wookey, appears to possess special gifts for the post to which he has been appointed. Before the formation of the Association he had given up other work, at the call of God as he believed, to devote himself entirely to the cause of Purity. Men of one idea in the best sense, men with a mission, are essential to the success of every great enterprise, and Mr. Wookey seems to be one of those. Feeling deeply himself, his public addresses are adapted to profoundly move the hearts

of his hearers. Crowning all, he carries about with him a consciousness that natural abilities are of little avail to produce permanent impressions for good, unless accompanied by Power from on High. We pray that in the great work, to which, we trust, he has been called alike by God and man, time will prove that he is a messenger of the King, and that he holds credentials from Heaven."

WORK BEGUN.

The first public meeting held under the auspices of the Gospel Purity Association, was at Rosebank Chapel, Old Ford, London, on January 5th, 1885, when Mr. J. B. Wookey delivered a lecture to men. On the 15th he gave a similar lecture in the ancient Friends' Meeting House, Clerkenwell, not far from the spot at Smithfield, where, in bye-gone days, martyrs sealed with their lives their testimony for the truth. At this second lecture the sub-Editor of *The Christian* was present, and the appreciative report which he wrote for that newspaper considerably helped in securing for the Gospel Purity Association the active sympathy of the influential section of the religious public represented by *The Christian*.

Luton, in Bedfordshire, the centre of the straw-plait industry, and Cradley Heath and Brierley Hill in the "Black Country," were next visited by Mr. Wookey, whence, on February 9th, he proceeded to Nottingham, at the invitation of the Rev. C. Lea Wilson, M.A., Vicar of Old Radford (one of its suburbs), and lectured to men in St. Michael's Hall. At that meeting more than fifty men signed the Purity Obligations, and a branch of the White Cross Army has since been formed in the parish.

Returning from Nottingham, Mr. Wookey lectured on Feb. 12th, at the invitation of the Editor of *The Christian*, at the Gospel Hall, Wood Green, London; and on

the following evening he had the pleasure, for the first time, of rendering some assistance to Miss Ellice Hopkins, the eloquent apostle of the White Cross movement, at an enthusiastic meeting of men in connection with the White Cross Guild of the King, at St. Paul's, Haggerston.

At the request of the Rev. Canon Jelf, M.A., Rector of St. Mary's, Chatham, Mr. Wookey addressed a large audience of men at New Brompton, adjoining Chatham, on Feb. 24th, on which occasion, suiting his speech to his auditory, he strongly condemned the obscene jest or tale which often pollutes the workshop, and said that the older employés in such an establishment as Chatham Dockyard have a greater responsibility in respect to the lads around them, than even those lads' Sunday-school teachers.

REINFORCEMENTS. A YOUNG KNIGHT OF PURITY.

The same night, while Mr. Wookey was speaking at New Brompton, a gathering of unusual interest was taking place at Uxbridge. In describing it, a metropolitan Christian newspaper said—

“The town of Uxbridge has lately been chiefly before the public in connection with murders and suicides, or attempted suicides; but on Tuesday of last week this border town of Middlesex and Buckinghamshire was the scene of a more wholesome excitement. The Montague Hall was filled with an exclusively male audience, in response to large bills which had been extensively placarded, announcing that ‘Charles James, the young Welsh orator, will give a special lecture on Fallen Men,’ under the auspices of the Uxbridge and District Social Purity Society.

“Notwithstanding the announcement, many in the audience were evidently surprised at the youthful appear-

ance of the lecturer, who did not seem to be over twenty. But the Rev. Selwyn Blackett, the Chairman, appropriately remarked upon the suitability of a young man being heard upon a subject of special interest and importance to young men. The young Knight of Purity was accompanied to the platform by Mr. Alfred S. Dyer, the President of the Society; by General Swanston, Rev. James Fletcher, Mr. Joseph Joyce, Mr. Samuel Norton, and others. He spoke for nearly an hour and a half amidst deep attention. Some of the men were greatly moved. The lecture was characterised by intense earnestness, and a fervent religious spirit. Mr. James, although a young man, feels that God has called him to this work, and many of those who listened to him must have felt the reality of his call.

“Since this meeting the Committee of the Gospel Purity Association have commissioned him as one of their speakers. Any friends of Purity who may wish for the services of one specially adapted to address working men—he would also do admirably for gatherings of soldiers—should communicate with him.”

Mr. James was born at Llanelly in February, 1865. Although he is no older, he has had several years' experience in public speaking in connection with the Salvation Army and the Gospel Temperance movement. Acting now as Assistant and Secretary to Mr. Alfred S. Dyer, he is in a position to serve the cause of Gospel Purity at places within fifty miles of the metropolis, on behalf of the Association.

A SEVEN DAYS' MISSION. ONE HUNDRED AND TWENTY
YOUNG MEN ENROL AT ONE MEETING.

On Sunday, March 1st, Mr. Wookey began a seven days' mission at Blackgang, Isle of Wight, by a Purity

Sermon in the Mission Hall, to men and women. The two following evenings he lectured to men only. Mrs. Wookey followed with four days of meetings, one of which was for mothers (on the moral training of the young), and another for single women. The formation of a branch of the Gospel Purity Association was one of the results of the mission.

Mr. Wookey being thus released at Blackgang, went to "the metropolis of the Midland Counties," and addressed a large and enthusiastic meeting in the hall of the Birmingham Young Men's Christian Association, under the Chairmanship of the Rev. Prebendary Mason, M.A. Mr. Wookey's appeals to the chivalry of his audience were not in vain. No less than one hundred and twenty young men signed the Obligations of the Gospel Purity Association. A memorial to the Government for the better legal protection of girls was also extensively signed at the meeting, indicating the feeling among the young men that they expected their legislators to be not less knights of purity than themselves.

Mr. Wookey thence again visited Nottingham, preaching to men on Sunday evening, March 8th, in St. Michael's Hall, Old Radford, on the Seventh Commandment. Towards the close of a soul-stirring and searching address, he spoke of the terrible fate of the people of Sodom, and of the terrific doom that now awaits men who, in spite of warning and entreaty, turn again to wallow in their sin. The recent dreadful death in their town, in a house of ill-fame, of one of Her Majesty's Judges, was alluded to as an illustration of the often sudden and unexpected call of the sinner to judgment. After Mr. Wookey had finished speaking, a large number of men remained for prayer and conversation, with whom the

clergy (the Revs. C. Lea Wilson, M.A., R. Hope, and W. B. Salmon), and Mr. Wookey were engaged till after eleven o'clock.

AMONG THE SOLDIERS AT WOOLWICH AND THE SAILORS
AT PORTSMOUTH.

THE DUKE OF CAMBRIDGE DISAPPROVES.

The special temptations to which soldiers are exposed in barrack-life, separated from the God-given influences of home and the family circle, caused Mr. Wookey to respond with peculiar satisfaction to an invitation to speak to soldiers at the Soldiers' Home, Woolwich, on March 17th and 18th. Mr. Charles James went with him, and added to the interest, solemnity, and pathos of the meetings by singing as solos several hymns suited to the occasions. Like not a few Welshmen, Mr. James can sing as well as speak to the glory of God. But some high military authorities, it appeared, were not at all pleased at this effort to help and encourage the rank and file to lead chaste and chivalrous lives. It was stated that the Commandant of the garrison ordered the placards announcing the meetings to be torn down, and that a Captain of the Royal Artillery who was announced to preside at one of the gatherings, was informed that the Duke of Cambridge desired that he should not do so. The Duke of Cambridge's support of the infamous C. D. Acts, which are based upon the degraded and degrading doctrine of the necessity of vice, affords ground for the presumption that he, like another high military authority, considers that "the worse the man the better the soldier." But we doubt if the British public, for whose benefit the British soldier is supposed to exist, is in favour of damning him in that fashion, either for his own sake, or for the sake of the daughters



Yours In The King's Service,
James B. Woorkey.

of the poor, whose ruin is involved in the encouragement of his vices.

A few days prior to his visit to Woolwich, Mr. Wookey lectured to about a thousand persons at the Sailors' Rest, Portsmouth, under the auspices of the Royal Naval Purity Society, instituted by that noble labourer for the welfare of seamen, Miss Agnes Weston.

From Woolwich, Mr. Charles James went to Yorkshire. Writing from Brighouse on March 22nd, the gentleman who invited him said—"Our mutual friend Charles James arrived last night, and we have just returned from the Town Hall meeting, at 3 p.m., where he addressed between 400 and 500 men, who were rivetted with his straightforward and powerful address on Purity. He dealt faithfully with the subject. The deep attention showed how the truth went home, and we must hope and pray that the word spoken may be as a nail fastened in a sure place, which in days to come will redound to the praise and glory of Christ our Redeemer."

On the following evening, Mr. James addressed a successful meeting on Purity in the Friends' Meeting House, Slead Skye, Brighouse; and the next evening a large audience of men at Wyke, near Bradford. At the close of the latter, over one hundred signed the Purity Obligations.

The work of this month closed, so far as the Gospel Purity Association was concerned, with a Sunday afternoon address by Mr. Wookey, at Brixton Hall, London, on the 29th (where a church worships under the pastorate of the Rev. George Brooks, an earnest friend of our cause), and by his participating, with Mrs. Wookey, in an influential and well organised Purity Mission at Exeter, on the 30th and 31st, in which Mrs. Temple, the

wife of the Bishop of London (then just transferred from the See of Exeter), and the Mayor and Ex-Mayor of the City also participated by presiding at the respective gatherings.

ANOTHER NEW DEPARTURE IN PURITY EFFORT.

FORMATION OF THE WOMEN'S UNION OF THE GOSPEL PURITY ASSOCIATION.

At a meeting of the Committee of the Gospel Purity Association, held early in March, it was decided to form a Women's Union of the Gospel Purity Association, as the counterpart of the work being carried on among men. The suggestion that this step should be taken came almost simultaneously from Mrs. Edward Backhouse, of Sunderland, and other influential ladies. Mrs. E. H. Bradley, of Ealing, a lady of considerable experience in public work, who had been for many years a volunteer labourer in the cause of Purity, was offered, and accepted, the post of Organising Secretary.

Not the least of the encouragements to impurity among men has been the manner in which male libertines have been received in respectable homes, without rebuke, and into the companionship of virtuous women who would shrink from contact with their outcast victims, plainly indicating the existence of a double standard of morals, having a foundation neither in Scripture, justice, nor common sense. Sin is sin, irrespective of sex. To correct the low state of morals that so widely prevails, more of the spirit is needed that was recently manifested by a lady who refused to receive an eminent "statesman" as her guest, notwithstanding that her husband was presiding at a public meeting in the interests of this statesman's candidature, and at which he was the principal speaker.

The Obligations of the Women's Union are as

under, and are applicable to Purity work among all classes:—

1.—To uphold the law of purity as equally binding upon men and women.

2.—To be modest in language, behaviour, and dress.

3.—To avoid all conversation, reading, art, and amusements, which may put impure thoughts in my mind.

4.—To guard the purity of others, especially of the young.

5.—To strive after the special blessing promised to
THE PURE IN HEART.

It is not surprising that Mrs. Bradley, having a motherly heart of sympathy towards girls placed in exposed positions, began her work (March 17th), by addressing gatherings of the lodgers at the admirable "Homes for Working Girls in London," with the cordial permission of Mr. John Shrimpton, the Hon. Director. Of the first of these addresses, given at Hyde House, Somerset Street, Portman Square, London, under the quaint title of "Mother's Fingerposts," *The Sentinel* said at the time—"The bright-looking and sympathetic young people evidently appreciated the kindly warnings of daily dangers away from home, and while their interest was aroused by the associations with childhood's 'Don'ts' and 'Take Cares,' their faces showed keen sympathy with the attempt to enlarge their sense of caution and self-respect. The Lady Superintendent and the young people expressed a hope that another meeting might soon be held, and promised a careful perusal of 'The Perils of Girls and Young Women away from Home,' left by their visitor. Young ladies in more luxurious homes, with ample provision for all their needs, may pray for their less favoured sisters 'out in the world.' "

As a separate Report of the Women's Union will be found at the end, it will be unnecessary to allude further to the labours of Mrs. Bradley and Mrs. Wookey in this narrative, except incidentally, where their efforts cannot be divided from the general work.



A GREAT JUDICIAL SCANDAL.



IN determining to prosecute the now notorious Mrs. Jeffries, the London Committee for the suppression of the foreign traffic in British girls for vile purposes were aiming the greatest blow that had been struck within living memory at corruption in high places. The prosecution began, so far as the public knew, at Westminster Police Court on April 2nd. The London Committee, however, had some weeks previously applied for a warrant against this woman, but were refused by the stipendiary magistrates after consultation among themselves. But the Committee, not to be defeated, returned again to the charge, this time under an Act of Parliament that gave the sitting magistrate no option, but which compelled him to issue a warrant for the arrest of this high-class trader in vice.

The defence of Mrs. Jeffries was undertaken by Mr. Montagu Williams, who some time before had defended the woman charged with kidnapping at Folkestone the poor girl whose portrait is given on page 33. He was in a position to know, he informed the Westminster magistrate, that the prosecution of Mrs. Jeffries was not undertaken by the Chelsea Vestry, for he was standing

counsel to the parish! This and other facts did not tend to simplify the situation.

The chief witnesses for the prosecution were Ex-Inspector Minahan, who for reporting Mrs. Jeffries' houses to his official superiors as "brothels for the nobility" had been reduced in rank and practically driven out of the Metropolitan Police Force; and three of Mrs. Jeffries' ex-servants, who voluntarily gave evidence. Of these, two had been her coachmen. The third was a female servant. A second female servant, Mrs. Jeffries' cook and housekeeper at 125, Church Street, Chelsea, might have been subpœned as a witness, had not the solicitor and counsel for the procuress (according to the subsequent statement of this servant, corroborated in part by written documents), conspired to defeat the ends of justice by inducing her, on the day before the proceedings at Westminster Police Court, to place herself out of the reach of the officers of the law.

Mr. Minahan related a conversation which he had with Mrs. Jeffries before he left the Police Force, when she unsuccessfully attempted to purchase his connivance at her doings. She said she kept eight houses, but it was no use for the police to watch them, because she did business with persons in "the highest ranks of life."

Mr. Bellchambers, one of the ex-coachmen, who went to the situation under the belief that he was taking a respectable place, and who subsequently gave it up in disgust, deposed to driving his mistress to the principal clubs in London, including the Army and Navy, and the Marlborough (as well as to the residences of exalted personages), where she left letters for her clients. He gave the addresses of nine houses in the occupation of Mrs. Jeffries, not then exhausting the list. But the

crowning sensation of his evidence was the mention of a royal person whom Mrs. Jeffries claimed as one of her patrons.

After two adjournments, the evidence left the magistrate no alternative but to commit the defendant for trial.

At the Court at Westminster, the accused was treated more like a prosecutrix than a defendant in a criminal action. "Immediately before the case of Mrs. Jeffries came on," says one who was present, "two poorly-dressed young women of presumably immoral character were charged with robbing a drunken man in a beer-shop. They were, properly, of course, made to stand in the dock, guarded by unamiably looking policemen. But when Mrs. Jeffries made her advent, the scene changed. A young man politely hastened to place a chair for her, not in the dock, indeed, but in front of it. She was treated with a courtesy which, no doubt, was thought appropriate to her clothes and the rank of her patrons. Some working men who were spectators did not fail to notice this flagrant partiality in a Court of Justice, with the assent of the magistrate."

The proceedings at the Middlesex Sessions cannot be better described than in the following account, taken from *The Sentinel* for June :—

TITLED CRIMINALS AND THEIR PROTEGEE.

AN ILLUSTRATION OF UN-EVEN-HANDED JUSTICE.

The boast of Mrs. Jeffries, the procuress to royalty, to Inspector Minahan, that it was no use for her houses to be watched with a view to a prosecution, because she did business with persons in "the highest rank of life," has been justified by events. She has not been imprisoned. She has been fined an amount which it is not unlikely she

has frequently received from one of her patrons for the privilege of committing rape upon a child of tender years. It has been well remarked, in substance, by our contemporary, *The Christian*, that such a sentence is inexplicable, except we consider the influence of the titled criminals who should have stood beside her in the dock. We read in history of a magistrate who was brave enough to commit an English Prince to prison. We have descended so low in these days, that it is hopeless to get justice done, not when a Prince is arraigned, but when a procuress is arraigned who boasts that she does business with Princes.

The whole proceedings at the Middlesex Sessions on May 5th, in the case of the woman Jeffries, were highly, if sadly, instructive. The trial was fixed for 10-30 a.m. Arriving there about ten minutes before that time, a member of the Committee which was prosecuting, with three friends (two of whom were representatives of the Press) only succeeded with great difficulty in passing the policemen who were stationed to keep out the public on various pretexts, one policeman insisting that the Court was already crowded, and another that he had "orders to admit no one." After such contradictory statements, the member of the Committee was not surprised on entering to find that he was the only spectator in the space allotted to the public.

The next notable thing was that the jury and other persons in Court were kept waiting for half an hour in the absence of Mr. Edlin, Q.C., the presiding magistrate (somewhat misappropriately termed the "assistant" judge), and Mr. Besley and Mr. Montagu Williams, the leading counsel respectively for the prosecution and defence. On the latter entering the Court at half-past ten, he "at once requested Mr. Besley," says the special report of the *West London Press*, "to retire for a private consultation." It was understood in Court that the judge closeted himself with them—certainly an extraordinary thing, highly adapted to give colour to the report mentioned in a London evening newspaper, usually well-informed, that they were attempting "to effect some method by which the case should not be heard." For the judge to have patiently waited half an hour while the "opposing counsel" arranged

the case in the interests of the culprit and her clients, would have been almost equally extraordinary. Certainly the subsequent proceedings, including the speeches of counsel and judge, and then the verdict, fitted into each other so harmoniously as to unmistakeably suggest to the spectator an exact pre-arrangement.

On re-entering the Court, Mr. Montagu Williams said to his client, Mrs. Jeffries, "Say you are guilty," which she accordingly did.

Mr. Besley, who was engaged for the prosecution by the London Committee for the suppression of the foreign traffic in English girls, then made a speech for the defence. It was emphatically a speech for the defence, for its tone and tendency was to minimise the guilt of the woman at the bar. Our companions listened to it with astonishment. Our own feeling was not exactly one of astonishment, our experience in such matters being probably greater than theirs. Mr. Besley said—

With regard to the particular circumstances under which these houses were conducted, there does not appear to have been the slightest proof of disorder, robbing, or anything like a breach of peace usually connected with the management of such houses. The case really resolved itself into allowing people to assemble together for improper purposes. . . . Undoubtedly they were free from public scandal in the ordinary sense of the word.

While Mr. Besley was uttering those words he knew that there was a gentleman in Court prepared to swear that he had repeatedly complained to the local Inspector of Police and others, of the nuisance of Mrs. Jeffries' houses in Church Street, Chelsea; and that there was other evidence in his brief to the same effect. But the most serious aspect of Mr. Besley's conduct, and evidence of his apparent collusion with the prisoner and her high-placed clients, is contained in the fact, that while he laid emphasis on the careful conduct of Mrs. Jeffries' houses so as to exclude general crimes of violence, he had laying before him the statement of a former servant of Mrs. Jeffries, that she quitted her situation because of a rape committed upon a child of thirteen years, who was brought up from the country for the purpose, her plain country clothes and nailed boots changed for finery, and then deliberately

placed in an apartment to be outraged, probably by some person of great conventional distinction. The servant was sent to bed, so as to be out of the way while the infernal deed was accomplished. But when the poor little child, who had been told that Mrs. Jeffries was her aunt, cried bitterly before the servant the next morning, complaining that she had been very much hurt, the woman would stay at the place no longer, and left in a few hours. This woman's statement also related a case of seduction, the victim of which was so infected by disease in consequence that she had to be waited upon like an invalid. The girl told the servant that Mrs. Jeffries had given her £15 out of what the "gentleman" had left. We mention this fraction of a price as an indication of the large sums which the procuress received from persons of rank. Mr. Besley knew that this former servant was waiting in Court, willing and expecting to corroborate in the witness-box the statement which she had made to the solicitors for the prosecution, yet he went out of his way to make assertions tending to extenuate the crime of the accused.

When Mr. Besley's speech was finished, Mr. Montagu Williams made its complement, in which he said :—

Never was a house brought before the notice of a bench of magistrates under an indictment, if I might use the word, of such an unobjectionable character. The defendant has lived in the Parish of Chelsea something like twenty years, and up to the time of the institution of this prosecution there was no kind of complaint against her. The Inspector of Police, who would have been called before your lordship, and the police of the district would have told you, and especially the Inspector, that during the whole time he had the district under his supervision not one case of complaint was made against the houses, and there is no doubt whatever that in point of fact they were no cause of scandal to the neighbourhood. But besides the fact that there was no complaint on the part of the police, no inhabitants had come forward and stated that their rest had been disturbed or that the morality of their establishments or of their servants had been interfered with. I submit to your lordship that if there ever was a case calling for lenient consideration it is the present.

These remarks, of course, Mr. Besley permitted to pass unchallenged, as well as the audacious assertion of Mr. Williams that "of the importation or exportation of women there is not a particle, not a shade of any sort or description of evidence."

THE PARODY OF A SENTENCE.

The Bench then retired for twenty minutes. On their return to Court, Mr. Edlin made a desperate attempt to appear judicial, and assuming a voice of stage gravity, he considerably fined the accused (whom he did not even address as the "prisoner") the ridiculous sum, considering her wealth, of £200, which was at once paid; and she was required to give up two of her houses only (it being assumed by all, in contradiction of the evidence given at the Westminster Police Court, that she possessed no more than four); "to enter into your own recognizances in the sum of £400 to keep the peace, and to be of good behaviour for two years," and "to find one surety of £400, or two sureties each in £200 for your keeping the peace and good behaviour for that period."

According to the law, this woman might have been sentenced to two years' imprisonment. Considering that Mr. Edlin was not dependent upon the speeches of Counsel for his information, but had before him the evidence given in the case at Westminster, the public would have considered such a punishment anything but excessive. Then why was this woman, to whom a fine of a thousand pounds would have been of little moment, not imprisoned? What! imprison a person who on hearing such a sentence might perhaps, stung with a sense of injustice in the imprisonment of the agent and not of the principals, turning to the judge, publicly arraign as her male accomplices in some of the blackest crimes known to English law, persons, the mention of whose names would set the civilized world by the ears. The risk was too great. *Before the Court met it was decided that Mary Jeffries should not be sentenced to imprisonment.*

But if the spirit of Nathan, or Elijah, or John the Baptist, or even of old Chief Justice Gascoigne, in the reign of Henry IV., is now extinct on the Judicial Bench, thank God, it lives elsewhere among the English people. The murderers of innocence, or the abettors of the murderers of innocence, will not go unnamed even though they be found upon the steps of a throne.

THE NAMING OF SOME OF THE HIGH-PLACED ACCOMPLICES OF MRS. JEFFRIES.

While the foregoing trial was in progress the General Secretary of the Gospel Purity Association was not an uninterested spectator. Mr. Wookey attended the Court at Westminster, and also managed to be among the small number who forced an entrance into the Sessions House at Clerkenwell on May 5th.

What he saw during the progress of the trial made it difficult for him to restrain his indignation. The attitude even of the Westminster magistrate favoured the conspiracy to screen the exalted male criminals, without whose patronage Mrs. Jeffries would long since have had to give up her diabolical trade. Having, therefore, fulfilled a promise to lecture on Purity at the Wesleyan Schools, Winchester, Mr. Wookey's rising indignation broke silence during a Sunday afternoon religious address at Luton, where, facing all hazards, he publicly denounced some of Mrs. Jeffries' exalted male patrons by name. There can be no doubt that this incident materially helped to fan the feeling of resentment that was growing among the public at the shameful trifling of "statesmen" over the Bill for the better legal protection of girls. As the names mentioned by Mr. Wookey have been widely circulated by *The Sentinel* and other papers, there is no occasion to repeat them here.

During that Sunday afternoon address at Luton, Mr. Wookey said, "We send robbers to prison, we hang murderers by the neck, but search the wide world over, you will find no robber so worthy of penal servitude as those who rob an innocent child of all that makes life worth living; and are they not murderers of the foulest type? Would you not ten thousand times rather that your beau-

tiful daughter had a dagger put through her pure heart, or a bullet through her brain, than that she should be doomed to die in an agony of suffering, brought on by being forced to submit to inhuman, diabolical outrages, to the nature of which it is impossible even to allude. The day will yet come when God will make an inquisition for blood; in that day He will remember these.

“Side by side the betrayer and his victim shall stand before a righteous God, while *she* shall be able to point her finger to him who led her astray, and say ‘Thou art the man;’ and in that day, the wicked, shall *not* say, ‘The Lord shall not see.’” (Ps. xciv. 6, 7.)

At the close of his address, the following resolution was unanimously adopted for the purpose of forwarding to the Prime Minister, and the Foreign and Home Secretaries: “Your memorialists consider that it is an outrage upon the rights of the poor that five years and a half after the exposure of the foreign traffic in English girls, the British Government has not taken any adequate steps to put a stop to the kidnapping to the Continent of the girls of the working classes, and your memorialists respectfully urge you to use your influence to secure the immediate adoption of some measure for that purpose.”

Immediately following the travesty of justice in the case of Mrs. Jeffries, the most influential public meeting on the subject of the better legal protection of girls that had up to that time been held in London, took place in Prince’s Hall, Piccadilly. The date was May 7th. Mr. Samuel Morley presided, and amongst the speakers were Cardinal Manning, Miss Ellice Hopkins, Mr. William Fowler (then M.P. for Cambridge), Rev. H. W. Webb-Peploe, M.A., Chairman of the Central Vigilance Com-

mittee, the Rev. J. W. Horsley, M.A., Chaplain of H. M. Prison, Clerkenwell, Mr. Samuel Smith (then M.P. for Liverpool), Mr. Percy W. Bunting, M.A., Editor of *The Contemporary Review*, and others. Letters were read from the Archbishop of Canterbury, several Bishops, the Earl of Shaftesbury, and a number of members of Parliament, sympathising with the object of the gathering. This meeting attracted considerable attention not less on account of the quality of the speaking, than because of the influential and representative character of the speakers.

AT THE HOME OF ELIZABETH FRY.

At the close of the services in the various places of worship at Rochester on Sunday evening, May 3rd, Mr. Wookey addressed a large audience on Gospel Purity in the Corn Exchange, at the conclusion of which fifty-two men joined the local division of the White Cross Army.

On the 7th, he lectured in the Friends' Meeting House, Norwich, known to history by its association with the girlhood of Elizabeth Fry, and with the family of the Gurneys. Elizabeth Fry's indirect work for Purity in connection with the reform of prison-life as regards women, deserves to be remembered with gratitude. At Norwich, Mr. Wookey had an appreciative audience of men, many being members of the Friends' Adult School, but the catholicity of the occasion was illustrated by the gathering being held under the Chairmanship of a Presbyterian minister, the Rev. W. A. McAllen. On the 17th, he returned to Rochester, and gave another Sunday evening address; and on the 21st, at the invitation of Mr. Robert Scott, of Messrs. Morgan and Scott, he lectured to a village audience of men at Birchwood, near Colchester.



MR. SAMUEL SMITH, LATE M.P. FOR LIVERPOOL,
ONE OF THE PRINCIPAL SUPPORTERS IN THE HOUSE OF COMMONS
OF THE AMENDED CRIMINAL LAW AMENDMENT BILL.

Mr. Wookey having lectured at Miss Agnes Weston's Sailors' Rest, Portsmouth, Mr. Charles James paid an equivalent visit to the Sailors' Rest, Plymouth, on May 15th (Friday), and also held meetings at the same place on the Saturday and Sunday, the two Sunday gatherings being for lads of the Royal Navy Training Ships, of whom about a thousand attended.

Mrs. Bradley's Report shows that during this month she was fully engaged with her meetings for women.



JUNE—AN EXCITING MONTH.



R. Cavendish Bentinck, M.P. for Whitehaven, and late Judge-Advocate-General, having in the House of Commons on May 22nd, "talked out" the Criminal Law Amendment Bill, designed for the protection of young girls, the necessity of extraordinary efforts to arouse the public mind to the enormity of the Parliamentary opposition to that measure, became increasingly evident. This action of the notorious member for Whitehaven, which under ordinary circumstances, would have put an end to the Bill for the year, stung the friends of unprotected and unsuspecting girlhood the more, as they remembered his boast in the House of Commons on a previous occasion, that "I do not profess to be a humane man, and I do not profess to be a moral man."

While Mr. W. T. Stead, the Editor of *The Pall Mall Gazette*, was burning with indignation, and was meditating what steps he could take to resuscitate the "talked out" Bill, the Committee of the Gospel Purity Association, acting in concert with the London Committee for the suppression of the traffic in girls, asked Mr. Wookey

to visit, among other places, Whitehaven and Folkestone, and hold public meetings of men, specially on the protection of girls. From the latter town, situated as it is, on one of the great routes of Continental traffic, two young girls had mysteriously disappeared, and had not since been heard of.

Accordingly, after fulfilling lecturing engagements at Worthing; at Aldersgate Street Y. M. C. A., London; and at the Friends' Adult School, Leeds, Mr. Wookey reached Whitehaven on June 15th. That evening a crowded "mass meeting of men only" was held in the Protestant Hall, the largest available hall in the town, on the subject of the British and foreign traffic in English girls. At the close of Mr. Wookey's eloquent address, amidst loud and prolonged cheering, and without a single dissident, it was resolved to send the following resolution to Lord Salisbury, who thus, immediately on assuming the reins of office, was reminded of the duties of the Government towards the daughters of the people—"This meeting of the men of Whitehaven considers that it is an outrage upon the rights of the poor that five years and a half after the exposure of the foreign traffic in English girls, and three years after the Report of the House of Lords' Committee on the subject, the British Government has not taken any adequate steps to put a stop to the kidnapping to the Continent of the girls of the working classes, and this meeting respectfully urges you to use your influence to secure the immediate adoption of some measure for that purpose."

This meeting of men at Whitehaven also found another echo in the metropolis, through the telegraphic reports in the London press. Mr. Bentinck helped to fix atten-

tion upon it, and upon the cause it was held to promote, by denying the accuracy of his own description of his character, which Mr. Wookey had not unnaturally quoted to his constituents. But Mr. Bentinck's denial was met by a letter published in *The Pall Mall Gazette* of June 23rd, from Mr Sidney Goult, a gentleman well-known and respected in Abolitionist circles, who wrote—"I was present in the House of Commons on April 20th, 1883, when the debate on Mr. Stansfeld's successful resolution against the Contagious Diseases Acts took place, and I heard Mr. Cavendish Bentinck utter the words attributed to him by Mr. Wookey."

Mr. Wookey went straight from Whitehaven to Folkestone, where extraordinary but unsuccessful efforts had been put forth by a number of conventionally "highly respectable persons" to frustrate the design to hold a public meeting to denounce the traffic in girls. Those efforts, says an authentic account of the meeting published at the time,

"recall to mind the treatment which the great American Abolitionist, William Lloyd Garrison, received at the hands of a mob of 'gentlemen of property and standing' in Boston in 1835. They sought to murder him, because (as he wrote upon the cell of the prison in which he took refuge from their violence). he preached 'the abominable and dangerous doctrine that all men are created equal, and that oppression is odious in the sight of God.' The partizans at Folkestone of the murderers of the innocence of little children sought to stop the mouth of Mr. Jas. B. Wookey because he preaches the abominable and dangerous doctrine that the unsuspecting and often friendless and orphan children of the poor have a right, in the sight of God, to that protection of the law which is accorded to the children of those who have other capital than their labour. All who oppose the advocacy of the legislative recognition of that right, whatever their position or preten-

sions, are morally the accomplices of the assassins of childish innocence.

“The Town Hall, Folkestone, was engaged for the delivery of an address by Mr. Wookey on Wednesday, June 17th. On Wednesday, June 10th, Mr. Wookey received a letter written by the Town Clerk, under the instruction of the Mayor, recalling the use of the hall, without explanation. The announcements of the meeting were out, and only a week now remained to its date. An immediate journey from London to Folkestone secured that evening the generous promise of Mr. S. D. Hambrook of the use of his Sale Rooms, but on Saturday morning a telegram reached Mr. Wookey’s office, after he had started for the North of England, from Mr. Hambrook, withdrawing the permission he had previously given. The character of the pressure that had been brought to bear upon him in the meantime may be inferred. It was evident that earth and hell were being moved to stop the meeting. But the Devil and his minions overreached themselves. Mr. Sidney Goult, true to the call of religious duty, threw himself into the breach. After a consultation early on Monday morning, the first express train carried him to Folkestone. His first call there secured him the promise of the Friends’ Meeting House, if no hall could be obtained. But the proprietor of the Tontine Hall was independent enough to lend that building. Mr. Goult set himself, in the two days yet at his disposal, to let everybody know it. On Wednesday evening the hall was crowded with an audience of men, principally composed of the working classes, and a large number were unable to obtain admission.

“Before commencing his address, Mr. Wookey read the following letter, which he had just received from the Rev. R. Foster Jeffrey, Minister of the large Baptist Chapel in the town :

Dear Sir,—I much regret that I am prevented by circumstances of family bereavement from attending your meeting to-night. Having spent last week for the most part by the bedside of my child—since deceased—I had heard nothing of the refusal of the Town Hall.

Permit me in the name of God, and in the interests of the working classes, to bid you God-speed in your Crusade.

And permit me to say that if you or Mr. Dyer care to arrange for

another meeting in a larger building, an audience and a Lecture Room will be found for you, or I—and many others who think with me—will know the reason why.

The Social Purity Crusade is one of the burning questions of the immediate future, and no amount of social pharisaism and official flunkeyism can keep it much longer in the background.

Wishing you a successful meeting to-night, I am, with Christian regards,

Yours heartily,

R. FOSTER JEFFREY.

“ Mr. Wookey then spoke. His speech evoked intense sympathy. Amid great enthusiasm the following resolution was unanimously adopted, and ordered to be sent to Lord Salisbury :—‘ Convinced that the better legal protection of female children, and the putting down of the foreign traffic in girls, are matters of urgent importance—considering also that they are great social and national, and not in any sense party political questions—this meeting calls alike upon the new Government and upon the leaders of the Liberal party to act in concert to secure in the present Parliament the passage of a brief measure for the above-mentioned purpose.’ ”

In the afternoon, before his lecture at Folkestone, Mr. Wookey visited the mother of the little girl Hearnden, aged about eleven years, who disappeared under mysterious circumstances from the service of a woman named Johnson at Folkestone. Mrs. Hearnden lives at a village a few miles out of Folkestone. Mr. Wookey was deeply affected by his interview with her. He says—“ My heart sank within me in the presence of those blanched cheeks and dull eyes, that appeared to have shed out their last tears. She looked indeed like a mother out of whose life every smile had disappeared. There was no silver lining to her cloud ; no morning to her black night ; and there seemed no prospect of joy to her life of settled gloom.”

In answer to his question whether she had a portrait of her missing child, she produced the likeness of another daughter two years older, which she said was an exact

portrait of the younger girl with the exception of the two years difference in the age. Mr. Wookey purchased the portrait, which is here reproduced.

Mr. Wookey thus concludes the account of his visit:—
“God alone knows how I felt in leaving that desolated



home ; I thought of the hundreds of other little ones out of whose life every gleam of sunshine has been eternally crushed ; of parents going down to the grave broken-hearted ; and I could but pray that God would give me sufficient grace and strength to spend the remainder of

my life in trying to put a stop to this hell-born traffic in the bodies and souls of the young."

In the hope that the publication of the portrait might lead to some clue, immediately after the lecture it appeared in *The Christian* and *The Sentinel* (both of which are largely read by prominent Christian workers abroad), and in *Le Journal du Bien Public* (the organ of the International Association of the Friends of Young Girls), *En Avant* (newspaper of the French Division of the Salvation Army), *Der Korrespondent* (organ of the Purity movement in Germany), *La Chambre Haute* (French Evangelical magazine), and the Radical newspaper, *Le National Belge*, of Brussels. No tidings of the girl, however, have ever come to hand.

The meetings of men at Whitehaven and Folkestone were shortly followed by no less earnest gatherings of women, at which similar resolutions were adopted. The speakers were Mrs. Wookey, and the venerable Mrs. Steward, of Ongar, member of the London Committee for the Suppression of the Traffic in Girls, whose personal efforts in Belgium in 1880 and 1881 on behalf of our betrayed countrywomen will not soon be forgotten.

Manchester was now beginning to feel the widening glow of indignation at the long-delayed measure of legal protection to English maidenhood. Mr. Wookey went thither from Folkestone to address a gigantic meeting of men in the Free Trade Hall. It was Sunday afternoon. Ministers of religion, and the male members of their congregations, flocked to the great and historic hall to testify their opinion of the necessity for some legislative measure to help, within its proper sphere, to

Rescue the perishing, care for the dying,
Snatch them in pity from sin and the grave.

The Free Trade Hall was crowded to its utmost limits, by about six thousand men. "So interested was the audience," says Mr. J. Wakefield MacGill, the honoured Secretary of the Manchester City Mission, "that hundreds stood while the lecturer for an hour and a half poured forth a torrent of eloquence." A resolution calling upon the Government to take immediate steps to stop the foreign traffic, and to raise the age of legal protection of girls to 18 years, was carried with enthusiastic unanimity.

While the foregoing large meetings were in progress, fuel was added to the fire of popular indignation by the wide circulation of a sermon preached by the Rev. C. H. Spurgeon at the Metropolitan Tabernacle on June 7th. The first edition was soon exhausted. In the course of this celebrated sermon Mr. Spurgeon said—

"At this moment we are rich, and despite depression in business, we are less tried by it than any other nation. And what comes of all this mercy but increased sin? Why, at this moment we have sin rampant among us almost beyond precedent. . . . To our infinite disgust and horror, the names of certain of the greatest in the land are at this hour openly mentioned in connection with the filthiest debauchery. This is not the place for details, nor can I mention the matter, or even think of it, without feeling my very soul on fire. Faithfulness requires plain speech; but it is a hideous evil that the dregs of vice should be the chosen luxury of certain of our hereditary legislators and rulers. Woe unto thee, O land, when thy great ones love the harlot's house! Deep is our shame when we know that our judges are not clear in this matter, but social purity has been put to the blush by magistrates of no mean degree; yea, it is said that the courts of justice have lent themselves to the covering and hushing up of the iniquities of the great. Shall not God be grieved by such a nation as this? He who has read a certain story, which is but too well known, must have

felt his ears tingle and his heart tremble. What is coming over us? What horrible clouds are darkening our skies? There were judges once who would not have suffered the laws to be trampled on by the great, but would have dealt out equal justice to rich and poor: I cannot persuade myself that it will be otherwise now, and yet I fear the worst. O God, have mercy on the land whose judgment-seats and palaces are defiled with vice."

This and the preceding month were also notable for the great activity of the opponents of regulated vice. In the metropolis, the London Branch of the Ladies' National Association for the abolition of this infamous system, undertook a campaign in anticipation of the choice of candidates for the General Election. Public meetings were held in different parts of London nearly every day. As indicative of the religious character of the agitation, it may be mentioned that some of the public meetings were held in places of worship. In the provinces similar activity was manifested. While the Working Men's National League for Repeal fought for the honour and liberty of the daughters of the class which, with its 50,000 members, it represents, the noble women who rallied at the call of the Ladies' National Association, many of them of high position, gave liberally of their time and substance to uproot laws which they justly regard as an infidel, materialistic attack upon womanhood itself, irrespective of class --a step back towards the pollutions of paganism and its slavery and degradation of woman, which it has been one of the grand results of the mission of Christianity to destroy.*

The attitude of the Gospel Purity Association upon this subject was clearly indicated by a resolution passed

* Other Abolitionist Associations were very far from inactive, but the two above mentioned are specially alluded to as typical of the interests which regulated vice attacks.

at a meeting of the Committee on June 3rd, and sent to the principal members of the Government:—"Considering that the attitude of authority towards licentiousness should be that of antagonism, and that the true function of the State is to repress and not to regulate vice, this Committee respectfully calls upon the Government to bring in a Bill for the total and unconditional repeal of the Contagious Diseases Acts of 1866 and 1869."



“THE HIDDEN THINGS OF DARKNESS.”



HE news of the invasion of a foreign army could hardly have produced a greater sensation in London than was created by the Revelations which were commenced in *The Pall Mall Gazette* of July 6th. With a relentless hand, the Editor of that newspaper—a man with a greater personality than any journalist of this age except the late Horace Greeley of the *New York Tribune*—tore aside the veil which had concealed from public knowledge the most atrocious crimes against female virtue—a systematized traffic in girls, many of them of tender years, to minister chiefly to the pampered lusts of debauchees of wealth and rank. Describing in the first of the articles the period of the investigations preliminary to the Revelations, Mr. Stead said—“It seemed a strange inverted world, that in which I lived those terrible weeks—the world of the streets and of the brothel. It was the same, yet not the same, as the world of business and the world of politics. . . . To hear statesmen reckoned up from the standpoint of the brothel is at first almost as novel and perplexing an experience as it is to hear judges and Queen’s counsel praised or blamed, not for their judicial acumen or legal lore, but for their addiction to unnatural crimes or their familiarity with obscene literature.”



MR. WILLIAM T. STEAD,
EDITOR OF "THE PALL MALL GAZETTE."

THE CLUBS AND THE PEOPLE.

Herod was not more enraged at the rebuke of John the Baptist than were the frequenters of West End Clubs, certain metropolitan Editors, and not a few persons of distinguished political and social rank, at Mr. Stead's attempt to interfere with their abnormal vices by saving the children. Sycophant journalists who for years, with full knowledge, had bespattered with adulation, public men guilty in their private lives of damnable vices, now turned towards Mr. Stead and assailed him with a malignity that can only be justly characterised as Satanic. Clubs countermanded their standing order for *The Pall Mall Gazette*, not wishing to stain the minds of their habitués with denunciations of crimes which, however, they were not too refined and delicate to commit. The Herir Apparent imitated the hypocrisy of the Clubs. But widely different feelings were excited in the breasts of the masses whose daughters were the victims of the vile holocaust of the fires of unnatural lust, and among the leaders of religious and philanthropic action.

The loss of the custom of the Clubs, and of their "set," was only as dust in the balance, or as the hand of a paralytic attempting to arrest the dawn of day.

STORMING THE OFFICES OF "THE PALL MALL GAZETTE."

During the week of the Revelations, the scene outside the publishing offices of *The Pall Mall Gazette* was unprecedented in the history of journalism. Northumberland Street was blocked by crowds of newsvendors, "clamouring for the sheets wet from the press, a sea of human faces, tossed hither and thither by the resistless tide which swept from the Strand above; gesticulating, unceasingly hooting, groaning, climbing on window-

sills, taking refuge on door steps. It brought its food and waited its turn till minutes grew to hours. Now and then there was a break, but it closed up again like the tide over a drowning man." The lower windows were smashed. Men were pitched right through them. The press was kept constantly going. The ordinary kind of paper gave out, and other supplies had to be brought up from the country by mail trains. The news-vendors charged from 2d. to 1s. a copy for the papers which they had had to struggle so hard to obtain.

The dreadful truth having been told, the people began to speak ; and what more natural and fitting than that the women—the mothers—should speak first? On the afternoon of July 13, Prince's Hall, Piccadilly, London, was crowded to overflowing by women of all classes. The rich and the poor, several of the latter with children in their arms, sympathetically mingled. Mrs. Josephine E. Butler, Miss Ellice Hopkins, and Mrs. Booth, of the Salvation Army, spoke amid indescribable feeling and enthusiasm. Mrs. Booth's prayer for the Editor of *The Pall Mall Gazette* and his helpers was touching in the extreme. The resolutions adopted at this extraordinary gathering deserve to be recorded in full, as they indicate the tenor of the resolutions of the vast number of subsequent meetings throughout the United Kingdom. They are as under :—

"That this meeting desires to express its horror and indignation at the existence of the atrocities exposed in the recent articles in *The Pall Mall Gazette*, and to record its profound alarm and grief at the revelation of the depth to which our nation has fallen, and at the imminent danger we incur of bringing on ourselves through the weight of our national sins the speedy judgment of God.

"That this meeting demands that the law be imme-

diately made more efficient for the protection of girls ; that the age of that protection be raised to eighteen years ; and that such provisions be made as shall secure more effectually the punishment not only of the agents and traders in vice, but also of the scoundrels who buy those children for the gratification of their own lust ; and, further, that the existing and amended law be strictly and impartially enforced.

“ That this meeting views with horror any participation of the State in regulating or protecting any part of the huge system of iniquity to which the abominations disclosed belong, and therefore demands the immediate and total repeal of the Contagious Diseases Acts.

“ That in the opinion of this meeting the best thanks of the community are due to *The Pall Mall Gazette* for its recent action in the interests of morality, and for having spoken so courageously on behalf of the helpless and oppressed.

“ That the members of this meeting hereby declare their determination, in the strength of God, each and all to contribute by their influence, private and public, to the destruction of this vast iniquity, and towards obtaining purer laws and better social conditions for the sisters and children of the poor.

“ That they pledge themselves to use every legitimate endeavour to secure the return to Parliament at the coming General Election of men of high principles, and whose views are sound on great moral questions.

“ And that copies of the foregoing resolutions be forwarded to the candidates for Parliament for the neighbourhood, to the Prime Minister, the Home Secretary, and the Right Hon. W. E. Gladstone, M.P., and that a petition to Parliament be signed by the President on behalf of the meeting.”

The next day, the unusual sight of a crowded public meeting of men and women at eleven o'clock in the morning was witnessed at Prince's Hall. Mr. Samuel Morley presided, supported by Lord Mount-Temple, the Right Hon. James Stansfeld, M.P., Prof. Stuart M.P.,

Prof. Bryce, M.P., Mr. Alexander McArthur, M.P., Mr. Cropper, M.P., Sir J. Kennaway, M.P., Mr. Samuel Smith, Lady Beauchamp, Mrs. Josephine E. Butler, Mrs. Booth and Mrs. Bramwell Booth, Miss Ellice Hopkins, and a large number of ministers of religion and other influential gentlemen. Here also the resolutions, similar in purport to those of the yesterday's meeting, were adopted with enthusiastic unanimity.

On the morrow, a Committee, consisting of the Archbishop of Canterbury, the Bishop of London, Cardinal Manning, Mr. Samuel Morley, and Mr. R. T. Reid, Q.C., commenced an enquiry at the Mansion House, London, into the revelations of *The Pall Mall Gazette*, which they subsequently reported as "substantially true."

THE QUEEN OF ENGLAND AND THE LEGAL PROTECTION OF THE DAUGHTERS OF THE PEOPLE.

A day later a great public meeting was held in Exeter Hall on the subject of the protection of girls, convened by the Salvation Army. The General of the Army and his chief officers were accompanied to the platform by leading friends of the cause unconnected with the Salvation Army, including Mr. T. A. Denny, Mr. Benjamin Scott, Chamberlain of London, and the no less indefatigable Professor Stuart, Mr. Samuel Smith, and Mrs. Josephine E. Butler. Some sensation was created by the reading of a letter which Mrs. Booth had addressed to the Queen, and Her Majesty's reply through the Dowager Duchess of Roxburghe, intimating that "fully sympathising with Mrs. Booth on the painful subject, she has already had communication thereon with a lady closely connected with the Government."

While this great and overflowing meeting was taking



PROFESSOR JAMES STUART, M.A., LL.D., M.P.,
ONE OF THE PARLIAMENTARY LEADERS OF THE PURITY
MOVEMENT.

place at Exeter Hall, Mr. Jas. B. Wookey was lecturing to a crowded and enthusiastic audience of working people at the Assembly Hall, Mile End, London, on "The Massacre of the Innocents." In consequence of the crowd, Mr. Wookey was obliged to commence his lecture three-quarters of an hour before the advertised time, the Right Hon. A. S. Ayrton presiding. When the meeting in the hall closed, it was found that an overflow gathering of thousands of men was assembled outside, on the "waste," under the presidency of Mr. F. N. Charrington. This assemblage was also addressed by Mr. Wookey.

At these gatherings of working people the resolutions demanded that the age of legal protection should be raised to 21 years—a demand frequently reiterated at subsequent meetings throughout the country. Working men and women do not appreciate the present distinction in this respect between girls with property, and girls without it, the virtue of the former being already practically protected to the age of 21. Naturally, therefore, more will be heard in the future of the demand that the age of legal protection all round be raised to 21. Not that working people desire the daughters of the rich to be protected less, but their own daughters the more.

A few days later, Mr. Wookey addressed about three thousand men at Dr. Barnardo's "Edinburgh Castle," Limehouse, on which occasion the Chair was taken by the Editor of *The Christian*. He then went again to Manchester, and spoke at the third great mass meeting of men in the Free Trade Hall. The numbers this time were greater than ever, and an overflow meeting had to be held in the adjoining Hall of the Young Men's Christian Association. Such gigantic gatherings placed Man-

chester's determination to have additional legal safeguards for English maidenhood, beyond all doubt.

Mr. Wookey's other engagements this month included the Melbourne Hall, Leicester, where a large meeting of men was convened by the Rev. F. B. Meyer, B.A.; a gathering of a thousand men in the Hall of the Young Men's Christian Association, Hackney, T. A. Denny, Esq., presiding; a crowded meeting of men on a Sunday afternoon at Berger Hall, Bromley-by-Bow, called together at only twenty-four hours' notice by the Rev. H. Grattan Guinness; a Conference of parents and guardians at the Gospel Hall, Wood Green; a meeting of nearly 3,000 men in the Conference Hall, Stratford; and a meeting in Grange Park Hall, Leyton.

AN EXCITING SCENE IN THE EAST OF LONDON.

But the most extraordinary incident in connection with Mr. Wookey's engagements this month is yet to be noticed. It occurred on the last Sunday in the month. While Mr. C. H. Spurgeon was sympathetically alluding to Mr. Stead's Revelations before about four thousand people on the lawn of Benmore House, Argyleshire; and the brave and good Bishop of Bedford was preaching to a fashionable audience at Westminster Abbey with reference to the same subject, Mr. Wookey was in the East End of London. In the evening, he spoke at the ordinary religious service at the Foresters' Music Hall, Mile End Road, to a crowded and enthusiastic gathering of men. At the close of his address, Mr. F. N. Charrington mentioned that during the previous week three girls had been rescued from a house of ill-fame, near Victoria Park, but that their boxes had been detained by the keeper of the den of infamy for debt. Mr. Wookey thereupon asked who would go with him to demand the

detained goods? The whole assembly rose. Mr. Wookey and Mr. Charrington headed a procession that was several thousand strong by the time the street was reached. It seems that the news was hurried to the delinquent, for the house was found in darkness, and apparently empty. The agent of the property, however, was upon the scene, and fearing the wrecking of the property, he implored Mr. Charrington and Mr. Wookey to use their influence to disperse the crowd, promising that the boxes should be at Mr. Charrington's Assembly Hall in the Mile End Road by nine o'clock the next morning. Not wishing for an unnecessary breach of the peace, the multitude reluctantly dispersed on that assurance, Mr. Charrington promising that the boxes, when received, should be labelled and hung out of his window on a pole, that they might know whether the agent's undertaking had been kept. It is almost needless to add that the boxes were duly delivered.

Meanwhile other meetings were going forward. Mrs. Bradley and Mrs. Wookey addressed a large gathering of women in the Assembly Hall, Mile End; Mr. Charles James spoke to an enthusiastic audience of men at Folkestone; Mr. Samuel James Capper, also representing the Gospel Purity Association, addressed, with Mr. F. N. Charrington, about a thousand men at a special Sunday evening meeting at the Foresters' Music Hall, Mile End; and Mrs. Bradley spoke with Miss Ellice Hopkins, Mrs. Hind Smith, and others at two meetings of women at Redhill, Surrey.

At the instance of the Salvation Army a great gathering of women took place at Exeter Hall, London, on the 22nd. On the 27th an enormous meeting of women was held at the Colston Hall, Bristol, under the presidency

of the Mayoress, at which Miss Ellice Hopkins, Mrs. Ormiston Chant, and Mrs. Tanner White, were the chief speakers. An overflow meeting was held in another room.

In speaking at Exeter Hall, London, on the 30th, at a large meeting of men in connection with the White Cross movement, under the Chairmanship of the Earl of Aberdeen, Miss Ellice Hopkins said that electors should be careful in their selection of members of Parliament, not to send men who, when not engaged in legislating, degraded the daughters of the people ; but to send men of clean lives.

THE GROWTH OF THE AGITATION IN THE PROVINCES.

The agitation was now spreading like wild-fire, and was taking hold upon the provinces. Before July closed, large meetings, in many instances convened by the respective Mayors, were held at Liverpool, Darlington, Hull, Plymouth, Inverness, Dumfries, Sheffield, Leeds, Accrington, Hanley, Southport, Jarrow-on-Tyne, Gateshead-on-Tyne, Newcastle-on-Tyne, Tamworth, Bridport, Southampton, Cambridge, Maidenhead, Hastings, Devonport, Burnley, Whitstable, Hitchin, Bournemouth, and Leamington. Also at Deptford, Woodford, South Norwood, Lower Clapton, Kensington, Brixton, Finsbury Park, and a number of other places in the suburbs and neighbourhood of London. Indeed the London gatherings, like those in the provinces, were so numerous as to render it impracticable to attempt to give a complete list here.

At a still further meeting at Manchester, convened by the Mayor, the Bishop of Manchester spoke. At a town's meeting held at Nottingham, the Bishop of Southwell and the Roman Catholic Bishop of Nottingham were

among the speakers, together with that true lay friend of the cause, Mr. John Edward Ellis, who now represents the Rushcliffe Division of Nottinghamshire in the House of Commons.

Speaking at a meeting in the Town Hall, Bishop Auckland, the Bishop of Durham said—"I do not think it would be possible to exaggerate the importance of the occasion. It is something far

MORE IMPORTANT THAN A POLITICAL CRISIS.

A moral abscess is eating away the vitals of this country, poisoning its blood, and draining its life."

The Christian newspaper press spoke bravely too, and compensated in some degree for the shameful sullen silence or abusive hate of the leading organs of the secular press, both daily and weekly, of the metropolis.

The title page of *The Christian* of July 16th, appeared with a black border, the page being headed "Lamentation, and Mourning, and Woe," and entirely filled with quotations from Scripture apposite to the awful criminality that had been revealed. The leading article said—"Almighty God is on the side of kidnapped and outraged children, and with terrible vengeance will He strike the fiends who perpetrate and the nation which allows it. It does not need a prophet to read the future in the past. And now the Church of Christ is called to action. Not without meaning is it called 'the Church which is in God the Father.' He has a father's heart, He has a mother's tenderness, and that Church must give voice and action to His indignation, and let the monsters know that when they trample children in the dirt, they are lifting up their heels against the Almighty God of Love."

The Christian Commonwealth, *The Christian Leader*, *The Methodist Times*, *The Freeman* (organ of the Baptist denomination), *The Primitive Methodist*, *Word and Work*, and *The Catholic Times* were not less emphatic and sympathetic, while *The Record*, the widely read Church of England newspaper, said "The disposition to screen wickedness because it is fashionable, and to ignore the distinction between right and wrong in the private lives of public men, has a debasing effect upon the moral condition of the whole nation which cannot easily be exaggerated. Undoubtedly the time has come when a determined effort at reform should be made. It behoves men and women who profess to follow Christ to be in the forefront of such a movement. A firmer and more resolute stand against what we may call the conventional treatment of sin should be inaugurated."

A GIGANTIC PETITION TO PARLIAMENT.

An immense number of Petitions now poured into Parliament demanding the better legal protection of girls. Among these was a gigantic one of about two miles and a half long, containing three hundred and ninety-three thousand signatures, collected by the Salvation Army. It was borne in procession on a car through the streets of London, and carried into the House of Commons on a specially constructed stretcher by six Salvationists, who placed it upon the table of the House under the guidance of Professor Stuart, M.P., who formally presented it.

The car conveying this monster petition of the Salvation Army from the Congress Hall, Clapton, to Westminster, had on each gable of the covering, the words—"In the name of God and the People, and the Queen Mother of

the Nation, the Salvation Army demands that this iniquity shall cease." The illustration at foot appeared in *The Pall Mall Gazette* of the following day.



HARVEST HOME.



“They that sow in tears shall reap in joy. Though he goeth on his way weeping, bearing forth the seed, he shall come again with joy, bringing his sheaves with him.”



THE two events which will ever make the month of August, 1885, memorable, were the passing of the Criminal Law Amendment Bill, and the great Social Purity Demonstration in Hyde Park, London. It is a coincidence not unworthy of notice that the Criminal Law Amendment Bill received the Royal assent, and thus became law on August 14th, the anniversary of the birthday of the two men who, more than five years and a half before, laid the train of the agitation which culminated in this Act, by their visit to Belgium and their exposure of the foreign traffic in girls. What “birthday present” could have been more welcome and more appropriate after their part in the nearly “six years’ labour and sorrow” in the cause of the perishing! Those who believe in Providences more than in chances and accidents may be excused for regarding the coincidence of that day as also a special mark of the Divine approval upon the prolonged efforts of His servants.

The harvest month of August opened auspiciously. The first day was a Saturday, and, in addition, a Saturday before a Bank Holiday. But notwithstanding this double drawback to the success of a public gathering in London, there was a large attendance at a Conference held in the

great Hall of the Cannon Street Hotel, under the presidency of Mr. P. W. Bunting, M.A., Editor of *The Contemporary Review*, to consider the suggestion that a popular demonstration should take place in Hyde Park. That the suggestion was taken up with spirit, the course of this narrative will show.

The same evening the Nonconformist Ministers' Association of Walsall petitioned in favour of raising the age of protection; the monthly session of the Middlesex District Council of representatives and superintendents of Juvenile Good Templars (whose motto is "Truth, love, and *purity*"), also had the subject brought before it, and resolved to petition Parliament. Public meetings were held at the Wilfrid Lawson Hall, Wood Green, at South Shields, and at the Market Place, Cannock (convened by the Vicar), at which the usual resolutions were adopted.

THE ARCHBISHOP OF YORK ON WORN OUT PARTY
TRADITIONS AND GREAT SOCIAL QUESTIONS.

The next day (Sunday) the Archbishop of York addressed a congregation of men only, crowded to overflowing, at St. Maurice's Church, York, in the afternoon. Among other admirable things, he said that we want a new school of politics that shall demand, not dull adherence to the torn skirts of old party traditions, but an earnest insight into great social questions. The Bishop of Southwell preached manfully on the great question of the day at St. Alban's, Holborn, London, to more than 500 delegates, representing upwards of 8,000 communicant members of the Church of England Working Men's Society. The other pulpit references were too numerous to mention in detail. Three thousand persons were present at a meeting held in the open air at

Brighton, when several ministers and others spoke, and a resolution was adopted demanding that the age of protection should be 18. A similar meeting took place at the Broadway, Deptford, when the age voted for was the same. A large open-air meeting was also held in Victoria Park, London, when Mr. E. H. Kerwin, of the Tower Hamlets Mission, was one of the speakers. A resolution was here adopted calling for the protected age to be raised to 21. A like resolution was adopted at Richmond Road Baptist Chapel, Everton, Liverpool.

THE AGITATION ON BANK HOLIDAY.

The following day was Bank Holiday, but the stream of agitation saw no relaxation. The Hyde Park Demonstration Executive Committee met, under the Chairmanship of Mr. Frederick N. Charrington, when it was unanimously determined to hold a National Conference at St. James's Hall, the day before the Demonstration. A meeting of clergy and nonconformist ministers was held at Plymouth, when an address of hearty thanks was voted to the Archbishop of Canterbury, and to the other members of the Investigation Committee which sat at the Mansion House. The South Wales Calvinistic Methodist Conference at Llanelly, representing fifty thousand members, passed resolutions expressing satisfaction at the prospect of remedial legislation in regard to the protection of girls. A mass meeting was held at Oldham, at which the usual resolutions were adopted. The Mayor presided. At Hengler's Circus, Liverpool, General Booth spoke to a large gathering on the subject. A large and important town's meeting was held at Belfast, the Mayor (Sir E. Harland, Bart.) presiding. A great many clergymen, justices of the peace, and other influential persons were present. The unanimity

on this matter was illustrated by both the Protestant and Roman Catholic Bishops of the Diocese being among the speakers. The age of protection demanded by this meeting was 21. Portland Hall, Southsea, was crowded to excess to hear Mrs. Booth, of the Salvation Army, on the protection of young girls. She held the audience of nearly 3,000 spell-bound for an hour and a half. The enthusiasm was beyond description when the appeal was made to accept no hampered legislation, but stand shoulder to shoulder and fight the battle out. A crowded meeting took place in the Macclesfield Town Hall, the Mayor being present, when the age of 18 was voted for. A large gathering of men was held in the Wesleyan Chapel, Victoria Park, London. Mr. J. B. Wookey and others spoke. Twenty-one was the age of protection in the resolution that was adopted. Finally, under the auspices of the local Social Purity Society, a meeting of over 3,000 men assembled at the Conference Hall, West Ham; and two successful meetings were held at Chelmondiston, Ipswich.

BIRMINGHAM AND EDINBURGH SPEAK OUT.

But to go on even to simply name the public meetings that were now held daily would be impossible without swelling this work far beyond its assigned limits. The most prominent only can be mentioned.

On August 4th, a meeting of nearly three thousand men took place at Curzon Hall, Birmingham, Councillor R. F. Martineau presiding. The Chairman said it was a great advance to have ensured the passing of the Criminal Law Amendment Bill, but they must not stop there. They must see that the law was purified in other respects. It would seem hypocrisy to seek to prevent

the beginning of prostitution, while they legalised its continuance. There were still on the Statute Book

THE ABOMINABLE CONTAGIOUS DISEASES ACTS, and they must not be contented until that disgrace was wiped off. He was glad this agitation had come up just before the General Election. He hoped it might lead to candidates being questioned on these subjects. It was for the constituencies to see that those whom they sent to represent them in Parliament were of high moral principle. Until that was acknowledged and acted upon by the nation, the sanctity of their homes, the virtue of their daughters, would never be safe. Among the other speakers were Councillors Bishop, C. C. Smith, and Frank Wright, the Rev. Chas. Leach, and Mr. Arthur J. Naish, a well-known minister in the Society of Friends.

The same evening a great meeting of men was held in the Free Assembly Hall, Edinburgh, Professor Calderwood in the Chair. Among the events of this day, also, was the adoption of a resolution by the Wesleyan Conference, on the motion of the Rev. Hugh Price Hughes, M.A., Editor of *The Methodist Times*, expressing "its intense sympathy with the movement for the protection of young girls, and for the suppression of the trade in licentiousness." Another event was the presentation to Mr. W. T. Stead of a letter of thanks from representative women, including the Dowager Lady Ashburton, Lady Caroline Mills Gaskell, Lady Mount-Temple, the Countess of Portsmouth, Lady Laura Ridding (wife of the Bishop of Southwell), Mrs. Margaret Bright Lucas (sister of the Right Hon. John Bright, M.P.), Mrs. Millicent Garrett Fawcett (widow of the late Postmaster General), and a large number of others. Mr. Stead justly regarded this letter as perhaps the most touching, gratifying,

and significant of the expressions of approval which his action in regard to the protection of girls had elicited.

The publication of the foregoing letter in *The Pall Mall Gazette* was simultaneous with a large meeting of the Church of England Purity Society at Prince's Hall, London, at which the Bishop of Truro, Lord Mount-Temple, Mr. Stevenson Blackwood, C.B. and the High Sheriff of Bristol were among the speakers. Mr. George W. E. Russell (one of a class of statesmen which it is to be hoped will be largely augmented in the future), in presiding, said it was remarkable that the calumnious abuse to which Mr. Stead had been subjected, had come as a rule—with few exceptions—from men who were themselves of impure lives, and it was transparent hypocrisy on their part to pretend, to those who knew their antecedents and conversation, that they were shocked and anxious for the purity of the homes they had done so much to ruin. He had voted for the age of protection being 18; and as it should be the aim of Government not to make vice easy and virtue hard, the C. D. Acts should be absolutely repealed. He concluded by declaring that whether they were Churchmen, Non-conformists, or men holding no dogmatic views, this was a war in which there was no discharge, a duty from which there was no blinking, and they must not from any craven fear of ridicule or opposition shrink back from the duty which called them to this great battle for the right.

While provincial towns, by their "towns' meetings" were still contributing their quota to "this great battle for the right," the lecturers of the Gospel Purity Association were passing with rapidity from place to place, standard-bearers in the front of the conflict. Mr. J. B. Wookey

presided and spoke at an immense meeting of men in the Victoria Hall (late the Victoria Theatre), South London; and in East London, with Canon Mason, and others, he addressed about five thousand persons in Victoria Park. Among the other gatherings attended by Mr. Wookey in the metropolis at this period were large public meetings at the Wesleyan Chapel, Approach Road, and (on the same evening) at the Baptist Chapel, Bethnal Green Road; another at the Church Institute, Forest Gate, under the presidency of the Vicar; another at Lavender Hill, Wandsworth; and others at Upper Clapton and the South London Tabernacle.

Notwithstanding the now overwhelming nature of his other duties, in consequence of the pressure of the agitation, the forceful and chivalrous eloquence of Mr. Charles James was utilized at large meetings at Barking and Rotherhithe, and also at Highbury. Mrs. Wookey and Mrs. Bradley contributed not a little to the excitement by their red-hot pleading for adequate legal protection for girlhood. A speech by Mrs. Bradley, at a meeting at Kensington Town Hall, was largely quoted at the time. She said—

“The difficulty was to make some people see that black was black, such curious spectacles and consciences did they possess, and so troubled were they with a moral squint. (Loud cheers.) Let them at the next election be less anxious for the exact colour of their politics and think of their little children; and let them return men who could see straight on this question and whose hearts were not shrivelled up so as to have forgotten to beat. It was impossible to expect pure legislation from some members of Parliament, who would naturally not vote for flogging, knowing that they would get the first stripes. (Loud applause).”

Mr. Samuel James Capper also generously volunteered

his services to good purpose to help to meet the multitude of applications for speakers which poured into the Gospel Purity Association by post and telegraph. Amidst the great demand for speakers, the return of Mr. Henry Varley from a lengthened lecturing and preaching tour in America was most opportune, and he was soon in the van of the conflict.

VICTORY; AND A FURTHER COUNCIL OF WAR.

Immediately the Criminal Law Amendment Bill received the Royal assent on August 14th, the agitation, instead of ceasing, directed itself to the enforcement of the new Act. Steps were taken to form Vigilance Committees. The proposal to have a great demonstration in Hyde Park, on Saturday, the 22nd, was not abandoned. The preparations for it were carried forward, that the people might declare not merely their resolve to have the long-delayed law enforced, but equally that that measure could only be regarded as an instalment, and not a finality.

An emphatic indication that those who had secured the passage of the Criminal Law Amendment Bill were not now about to relax their labours, was afforded by the

NATIONAL CONFERENCE AT ST. JAMES'S HALL, LONDON, which took place on August 21st, under the Chairmanship of Mr. George W. E. Russell, M.A., at that time M.P. for Aylesbury.

The Conference commenced at eleven o'clock in the morning, and continued, with a short interval for refreshments, till late in the afternoon. It was an assembly of notables.

In opening the proceedings, the Chairman said "the occasion which calls us together has an interest and an importance which are all its own. This is likely to be a

memorable gathering. It marks a new departure. It is the beginning of an attempt to do, by public and organized effort, that which many of us have been for years attempting to do silently and separately."

The Right Hon. James Stansfeld, M.P., moved, "That this Conference recommends the formation of a National Vigilance Association of men and women for the enforcement and improvement of the laws for the repression of criminal vice and public immorality." He said the first object of the Association must be the enforcement of the law; the second object, the improvement of the law; the third object to awaken and keep awakened and vigilant the conscience of the nation.

Mr. Stansfeld's motion was of course heartily agreed to. The other resolutions of the morning sitting related to the details of the organization of the new Association. The resolutions adopted in the afternoon were of a different nature, and covered a very wide area. The Bishop of Bedford—the "good Bishop of Bedford," as thousands of English men and women, Nonconformists as well as Churchmen, delight to call him—proposed, and Miss Ellice Hopkins, with a peculiar appropriateness seconded, "That an appeal to the people of England be addressed from the Conference, pressing on the attention of all good citizens (1) the importance of personal purity; (2) the principle that the law of chastity must be equally binding upon man as upon woman; (3) the importance of an elevated ideal of woman and of her place in the world; (4) the meanness and cruelty of immorality, which dooms woman to lifelong shame in order to minister to the mere lust of man; (5) the duty of parental warning and instruction; (6) the responsibility of mistresses and employers of labour for the pro-

tection of young persons in their employment ; (7) the importance of economic and sanitary conditions in contributing to the preservation of chastity ; (8) the need for discouraging the circulation of impure literature ; (9) the importance of greater simplicity of life ; (10) the need of associated effort on the part of women, both in the interest of their own sex and in the cause of public morality."

The Legislature and the Church having been right honourably represented by the movers of the foregoing resolutions, now came the turn of the representatives of the Press, three in succession. Mr. Stead's motion related to practical steps for protecting unsuspecting girls from the artifices of the villains engaged in the foreign traffic. The Rev. Hugh Price Hughes, M.A., whose *Methodist Times* is read not by Methodists only, but by good men and women of every name, proposed a resolution recognising the strong desirability "of throwing open to women as widely as possible all avenues of earning an honest living;" of educating girls so as to fit them, as far as practicable, for remunerative employment ; of endeavours to equalise "the proportion of the sexes at home and in the Colonies by well-directed emigration ;" and of Societies and Institutions opening registry offices as a means of saving girls from the perils that so many encounter in seeking employment through agencies that are often expressly adapted to facilitate their ruin.

The Rev. Benjamin Waugh, the worthy successor of the sainted Dr. Thomas Guthrie in the Editorship of *The Sunday Magazine*, then moved, "That steps should be taken to encourage the establishment and multiplication of lavatories, restaurants, and lodgings

for girls, as well as the institution of clubs and homes, and that every effort should be used to afford opportunities of recreation and enjoyment to girls who have their evenings out. That there should be provided in every district of every large town some well-known room or place of resort for the purpose of affording safe shelter for the night to any girl who finds herself locked out, or alone or friendless in a strange town."

Other resolutions of the Conference dealt with the overcrowding of dwellings as "a fertile source of immorality," and with the need of changes in the reformatory system.

The National Vigilance Association was now launched. The Conference, in addition, had enunciated a comprehensive and eminently practical programme of work for social reformers.

The proceedings of the day closed with an enthusiastic public meeting in the evening, in St. James's Hall, under the presidency of Mr. Stansfeld, at which public approval was given to the organization initiated in the forenoon.

The thoughtless and the superficial wax eloquent upon the records of history, but are blind to the importance of contemporary events. The wise not only learn lessons from the past, but have eyes to see the relative importance of the occurrences of their own time.

The history of our country contains many incidents of moral grandeur, but where in its records is one which reflects greater honour upon our people than the vast assemblage that gathered in Hyde Park, London, on the 22nd of August, 1885? Nothing like it was ever known before. There have been great demonstrations

to demand the concession of political rights, but never, until that day, the assembling of a hundred thousand people, not with regard to their personal or material interests, but animated by the noblest feelings of chivalry, and by a holy enthusiasm in the cause of Purity.

THE GREAT DEMONSTRATION IN HYDE PARK.

Passing through the main arteries of the metropolis early in the afternoon, the spectator witnessed the march of imposing processions, from all directions, converging towards Hyde Park. Ministers of religion headed their congregations, while members of Young Men's and Young Women's Christian Associations, Temperance Societies, the White Cross Army, the Church Army, Working Men's Clubs, and various organizations for the abolition of the State regulation of vice, with banners flying and bands playing, made up a spectacle, which for religious fervour and moral and chivalrous enthusiasm was surely enough to cause rejoicing among the angels in the presence of God. By half-past five o'clock, the assemblage in the Park might have been described in the words of Scripture as "an innumerable multitude of people."

The thirteen platforms which accommodated the speakers were not too many. The speakers themselves came from all parts of the United Kingdom.

The platforms were improvised. No. 1 was the carriage of Sir William McArthur, Bart., late Lord Mayor of London, who during his Mayoralty received, as visitors at the Mansion House, the delegates to the Conference of the British and Continental Federation for the abolition of the Government regulation of Vice, then holding its sittings in London. From this carriage the Rev. Benjamin Waugh, who is Hon. Secretary of the

London Society for the Prevention of Cruelty to Children, as well as Editor of *The Sunday Magazine*, delivered an impassioned speech worthy of the importance of the occasion. One paragraph from it will illustrate what feelings of indignation, on the one hand, and what feelings of determination on the other, filled the hearts of thousands at this great gathering. He said—

“Sir W. Harcourt warned the House against passing the clause raising the age of protection to 16 because he said that if they did the working classes could not get situations for their daughters under sixteen—(cries of ‘Shame’), and he asked what gentleman would risk his boys in the same house with a girl under sixteen occupying a menial position? Although the age had been raised to sixteen, they would not stop there, but would go on until it was seventeen, and then they would follow it up until it was made eighteen, and then they would go on until it was twenty. (A voice, ‘Make it twenty-one.’)”

No. 2 platform was a large brake that had headed the immense contingent from the East End of London. Mr. F. N. Charrington, the Chairman of the Executive Committee of the Demonstration, presided here, and Mr. J. B. Wookey, and Mr. Kennedy (of the London Y. M. C. A.), were among the speakers.

A few names from among the other Chairmen and speakers will further illustrate the widely representative character of the Demonstration. The South London contingent mustered at No. 4 platform under the presidency of Lord Lyvington, M.P., an Oxford graduate with honours, the eldest son of a Peer, and therefore a future member of the House of Lords; while at platform No. 3 the proceedings were directed by one more familiar with the mallet and chisel of a stonemason than with the classics and the ways of polite society—Mr. Henry Broadhurst, M.P., whose only University was a village

school. Another similar post of honour was filled by the Editor of the Church of England newspaper, *The Rock*, while at the adjacent platform an eminent Baptist minister, also an Editor, the Rev. John Clifford, M.A., D.D., presided. The provincial press was represented by Mr. J. H. Bell, of Darlington, Editor of *The Northern Echo*, the paper once edited by Mr. W. T. Stead. Mr. Stead spoke at No. 6 platform, and received a tremendous reception. The other Editors to the front were Dr. Barnardo, whose periodical *Night and Day* should be read in every Christian household, Mr. C. F. Dowsett, Mr. W. R. Cremer, M.P., and of course such friends of the cause as Mr. P. W. Bunting and Rev. Hugh Price Hughes.

If we pass from Editors to writers, it is difficult to know where to draw the line. The Rev. J. W. Horsley, M.A., the Rev. H. Grattan Guinness, Mr. Henry Varley, and Mrs. Ormiston Chant are hardly less at home in the sphere of literature than on the platform.

The mention of Mrs. Ormiston Chant recalls the fact that one platform of the thirteen was specially set apart as the centre of the women's meeting; and here Mrs. Margaret Bright Lucas presided. The spectacle of a large gathering of women in the open air, some having arrived in carriages, but many more on foot, indicated the growing realization of the common interests of womanhood, and that the degradation of one section is an injury and an insult to all.

The resolution that was put simultaneously from the thirteen platforms, and adopted with great enthusiasm by the vast multitude, declared—"1. That the people of London hereby express their shame and indignation at the prevalence of criminal vice in their midst. 2. That this meeting pledges itself to assist and stimulate the

public authorities in the vigorous enforcement of the Criminal Law Amendment Act, and to support any strengthening of the law which may be found necessary for the protection of young girls. 3. That it is the duty of all good citizens to face resolutely the evils, social and moral, in which these crimes against girls have their root, in order that their extirpation may be secured."

It would not be right to pass over another proposition, which although not formulated into a resolution, found frequent expression at the Demonstration. That proposition will be increasingly heard of. The Rev. Dr. Stephenson, celebrated in connection with his work for poor children, gave voice to it when he said—

"We do not believe in the doctrine which was on Friday preached by *The Daily Telegraph*, that we have no right to inquire into the private life of men who aspire to serve the public. If those men want to fill the highest positions in the State, the least we may ask of them is that they shall be decent men, and shall not visit immoral houses. This meeting shows that the people of England intend that the politics of the future shall be social politics, to a far greater extent than they have been in the past."

AN IMPOSING DEMONSTRATION AT BRIGHTON.

Four days after the immense Demonstration in Hyde Park, a great gathering of men took place beneath the magnificent Dome at Brighton, under the Chairmanship of Mr. Marriage Wallis, J.P. Mr. J. B. Wookey, Miss Ellice Hopkins (who was the only woman present), and Mr. Henry Varley spoke. At the close several hundred young men enrolled themselves in the White Cross Army.

On August 30th, three of the lecturers of the Gospel Purity Association (Mr. and Mrs. Wookey and Mr. Charles James), were engaged at a remarkable series of meetings at Leicester, designed to be preliminary to the



MR. CHARLES JAMES,
ONE OF THE LECTURERS OF THE GOSPEL PURITY ASSOCIATION.


formation of branches of the National Vigilance Association and the White Cross Army. The mass meeting of men in the evening was held in the Rutland Skating Rink, the floor of which was packed, and the speeches were delivered from the gallery over the entrance.

The following evening Mr. Charles James addressed about sixteen hundred persons at Dr. Barnardo's "Edinburgh Castle," London; and Mr. George E. Morgan, B.A., of the staff of *The Christian*, spoke for the Gospel Purity Association at an enthusiastic meeting at South Acton.

Brought as we now are to the end of August, and having seen the Purity Crusade reach its, as yet, highest point, it is not unnatural to pause and ask, Where, in this great conflict, ending in a notable legislative victory, have been those who are usually looked upon as the leaders of the people? They have been absent. They have been dumb. One of the most important measures of modern British legislation has been carried without the aid of most of those who until now have been regarded as our popular leaders; and it has been carried moreover in face of the dogged silence or opposition of the great organs of the London Press. The people have been forsaken by their leaders, but not by God. Popular idols have fallen during this rude awakening, and are falling still. Renegade politicians, palsied for moral action by their own consciences, will have to give place to better men.



THE DEMAND FOR MORAL LEGISLATORS.



IR Richard Cross promised in the House of Commons, as Home Secretary, on July 16th, that efforts should be made to bring to justice the perpetrators of the crimes revealed in *The Pall Mall Gazette*, "if such there be." On September 1st, the initiatory legal proceedings were taken, not against the perpetrators of the crimes, but against the revealers of them. On that day Rebecca Jarrett was charged at Bow Street Police Court, with various offences in connection with the alleged abduction of a girl named Eliza Armstrong, whom Mr. Stead maintained had been sold by her mother for immoral purposes. Six days later Mr. Stead, Mr. Bramwell Booth, Chief of Staff of the Salvation Army, Mr. Jacques, (one of Mr. Stead's assistant investigators), Madame Combe, of the Salvation Army, and Madame Mourez (the only real criminal amongst them), were placed, on the same charge, by the side of Rebecca Jarrett. The criminal and cynical section of London society—the section represented by the patrons of Mrs. Jeffries, profligate legislators of the West End Clubs, and *The Saturday Review*—were in ecstasies, under the impression, no doubt, that this prosecution was going to intimidate the friends of young girls, and the advocates of Social Purity, and thereby put a stop to further revelations. But never were persons more utterly mistaken. An editorial note in *The Methodist Times* of September

17th, correctly expressed the feelings of the leaders of the Purity Crusade. It said—

“The Government prosecution of Mr. Stead and his friends has drawn a red-herring across the scent. For the moment popular attention is turned from Mrs. Jeffries to Mrs. Jarrett, from the Minotaur to Mr. Stead, from those who trade in the bodies and souls of little girls to the Salvation Army. But the sons of Belial will do well to abate their joy, unless they wish to feel the pangs of disappointment. They think that the action of the Government, whatever its motive, will suppress the agitation, and that all things will continue as they were. But it will not be so. The moment this trial is over, we shall invite the public to return to the great question of this generation. It must become a test question at every election for Parliament, for the Town Council, for the Board of Guardians, for the County Board, and for the School Board. Every man who refuses to do justice to woman must be fiercely opposed up hill and down dale. Every candidate for any public office whose life is not pure, must be exposed, denounced, and boycotted.”

It is not intended to enter at length into the particulars of the Armstrong case here. The facts are easily accessible.* It is sufficient at this point to remark that the action of the Government tended to fan the agitation that it was hoped it would help to extinguish.

Let us now glance at the events that were transpiring while the proceedings were going on at Bow Street Police Court, where the defendants were committed for trial on September 26th.

The time of the year was now somewhat unfavourable for indoor public gatherings, but Mr. J. B. Wookey spoke at large meetings at Bristol, Bradford, Keighley, Sheffield, and Colchester; and at Stratford and Rosebank Chapel, Bow. At Bristol there was a series of

* Life of Rebecca Jarrett, by Mrs. Josephine E. Butler. London: Morgan & Scott, 6d. or 1d. Also, The Armstrong Case. 6d.

meetings, and also at Colchester, Mr. Charles James and Mrs. Wookey taking part in the latter. At Chester, within walking distance of Hawarden Castle, Mr. Charles James represented the Gospel Purity Association at a large and influential meeting at which it was decided to form a local Vigilance Committee. He was the chief speaker, on the 21st, at one of the largest and most enthusiastic meetings ever held at St. Neots, at which a resolution, calling for the total repeal of the C. D. Acts, was carried by acclamation.

Not a step of minor importance, surely, was the commencement of a weekly prayer meeting at Exeter Hall, London, on behalf of the Purity movement.

THE SUBJECT AT THE INTERNATIONAL PURITY CONFERENCE AT ANTWERP.

The Annual Conference of the International Federation for the abolition of the State regulation of Vice was held at Antwerp on September 16th, 17th, and 18th, under the presidency of the celebrated Professor Emile de Laveleye, whose pamphlet on "Regulated Vice in relation to Morality," both in its French and English editions, has done much to place the subject in its true light before the cultured classes.*

Among the English delegates to the Conference were Professor Stuart, M.P., Mr. W. T. Stead, Mrs. Josephine E. Butler, Mrs. Margaret Tanner, Mr. Richard Cory, and Mr. W. A. Coote, the latter officially representing the Working Men's National League for the repeal of the C. D. Acts.

In referring to the difficulties which had beset the improvement of the British law, in the direction of Social Purity, Mrs. Butler raised here also a subject not less im-

* The English Edition is published for the Federation by Dyer Brothers, London, price 4d.



THE REV. HUGH PRICE HUGHES, M.A.,
EDITOR OF THE "METHODIST TIMES."

portant to the welfare of Continental nations than to our own, viz., moral character as a qualification for public office. Her remarks fitted well with those of the Belgian apostle of our cause, M. Jules Pagny, who had been insisting on "the fundamental precept of one standard of morals for both sexes." Mrs. Butler said that "owing to the moral condition of our legislators the proposed reform of the law, which had been for three years before Parliament, was continually defeated. And what was the cause of this? Many men in our Legislature were themselves personally involved in these vices, while those who were not so involved were unable to withstand the influence of the bad moral atmosphere which had been formed by the prevalence of these crimes among the rich and great, almost under the protection of the law. Thus the Legislature was paralysed as an instrument for reform in this direction."

Amongst that small but influential portion of the Christian public in Great Britain, the Society of Friends, views identical with those enunciated by Mrs. Butler at Antwerp were being circulated at that moment, by the Friends' Association for abolishing the State regulation of Vice. In a circular-letter to the members of that Association, anticipatory of the then impending General Election in the United Kingdom, the Committee wrote—

"It is impossible to over-rate the importance to the national welfare, of securing a House of Commons composed of men leading moral and reputable lives. To entrust vicious men with the task of making laws for the promotion of virtue and the discouragement of vice is a manifest absurdity. The people look to their legislators as their leaders, not only in politics, but also, to a large extent, in social life. The tone of morals in the House of Commons influences that of the whole country. Let us then select men to represent us who combine with in-

tellectual ability a reputation for moral worth, for in this way only can the highest interests of our beloved country be secured."

This subject of the importance of the personal character of public men was now beginning, indeed, to take some hold on the public mind. Mr. Alfred S. Dyer, who had written strongly on "politics and morality," in *The Sentinel* and in *The Christian* four years before, and had constantly recurred to it since, now again took it up in *The Sentinel* for October, 1885, in an article entitled "Not for party, but for righteousness and the people."

As another General Election may not be far off, it may be useful to recall the grounds for the demand for pure legislators. In 1881, Mr. Dyer wrote* :—

"The doctrine has of late found many advocates, that electors have no right to enquire concerning the religious or non-religious views of Parliamentary candidates. When a candidate professes certain political opinions, and promises a loyal support to his party, it is an impertinence, we are told, to enquire into his private views. This doctrine is well-fitted, and has been unsparingly used to secure the political advancement of men, not only of no religious character, but of scandalous private life.

"In his capacity as an ordinary citizen, any man has a right to hold (free from enquiry by others) any religious or non-religious opinions that he chooses; and his private life, so long as it does not lead to a violation of the country's laws, is a matter between himself and God only. But when a man asks his fellow-citizens to place him in authority over them as a legislator, the position is altered. Opinions affect character. Character affects action. It is idle to suppose that a bad man can be trusted to be a good law-maker. Had honour and uprightness entered more into the composition of our National Legislature, the subject of the shameful Opium traffic with China would not have been treated almost exclusively on

* See *The Christian*, volume for 1881, page 631; and *The Sentinel*, September part, 1881, page 1.

the degrading and unrighteous ground of expediency on our part, much like thieves would debate the expediency of restoring property they had stolen. Had purity of private life been more frequent among our legislators, little girls over the age of thirteen years, who are not possessed of property, would not have remained so long practically unprotected by law against assaults upon their persons, nor would laws have been persistently maintained to attempt to secure physical safety to men in their vices. Such questions as these are constantly arising outside the programme of political parties, in the decision of which personal character must necessarily play an important part. Electors, therefore, have a right to enquire into the moral fitness of a Parliamentary candidate for the high position which he seeks, and consequently also (as affecting his moral fitness) into his religious or non-religious opinions, and to go beyond political views, which may be, and as a matter of fact not unfrequently are, assumed only to facilitate personal aggrandisement.

“In regard to every Christian citizen, it is not only his right—it is his duty, to extend his enquiry to the moral fitness of any candidate who seeks his suffrages, and to refuse to support a morally bad man, no matter what political views he may profess. The righteousness which exalteth a nation cannot be promoted by ungodly men. Nor can their position if elected be neutral. If they do not promote righteous government, they will retard it. It cannot be right to help to place a bad man in power.”

In closing the article in *The Sentinel* for October, 1885, before referred to, Mr. Dyer said—

“As regards moral questions there is nothing to choose between a Conservative and a Liberal Government if the majority of its members are whore-mongers and adulterers. It is well to be plain, and to use words about which there can be no mistake. Many of our legislators have been in the habit of regarding noble and chivalrous sentiments as a joke, and a matter for laughter. When Sir R. N. Fowler, in the House of Commons on July 20th, said that he wished it to be known that the Conservative party were not unanimous in support of the C. D. Acts, and went on

to declare his belief in the principle that 'what is morally wrong can never be politically right,' that noble, courageous, and Christian utterance was greeted not with cheers but with laughter. Men who think it proper to laugh at a principle like that will be found to be rotten at the core, and although politically famous should be indignantly relegated to private life.

"In this moral crisis of our history, we hope that many will be found with sufficient insight into the gravity of the crisis, and with courage enough to break away from party ties. We need a new party, attentive to the interests of our own people, and bent upon the solving of social problems on the basis of righteousness, in its widest sense. Hitherto, as the Rev. Hugh Price Hughes, M.A., tersely remarked at the recent Demonstration at Hyde Park, the eyes of our rulers, like those of the fool mentioned in the Bible, have been too much 'at the ends of the earth,' and for obvious reasons."

MRS. JOSEPHINE E. BUTLER ON IMMORAL LEGISLATORS.

Mrs. Josephine E. Butler followed with a direct appeal to electors under the title of "The demand for Moral Members of Parliament: a Woman's Appeal." Her letter was no less startling than eloquent. It appeared first in *The Methodist Times* of October 8th, then in *The Christian* and other newspapers. The publishers of the former paper reprinted it as a tract, and in that form it attained a very large circulation. The drift of it will be gathered from the following extract:—

"As a woman, I am deeply thankful that at last the question of private and personal character is coming to the front in the selection of our representatives. I hope the day is past in which it could be said or believed that it was possible for a man who was corrupt in his private life and character to be a useful, just, or beneficent ruler. Who can reckon up the miseries, the wrongs, the soul murders, and the destruction of young lives which have been going on for years past, owing in a great measure to the shameful state of our laws on questions bearing on

morality, that shameful state being obstinately maintained year by year by men in Parliament whose very presence there is a block to all good and pure measures? The time has come for

PLAIN SPEAKING.

“When women who, like myself, having done what they could to save a few of the lost, have looked at such men in Parliament, and heard them arguing in favour of Contagious Diseases Acts, and against any proposed modicum of protection for little girls, they have felt sick with anger and sorrow, in their knowledge of facts of which they could not speak, because none would have believed or heeded their words. We have listened to cynical arguments in favour of the protection of male vice from men in that House of Commons, whose illegitimate children and cast off paramours we have sheltered and nursed in their disease and poverty and desertion, and the victims of whose seductions we have laboured hard to restore to hope and a new life. Sometimes, after looking down from the ladies’ gallery there, or vainly arguing with some hardened sinner in the lobby, we have returned to our almost hopeless work among their victims.”

THE DEMAND FOR MORAL LEGISLATORS RE-ITERATED
AT GREAT MEETINGS IN THE NORTH.

Immediately after Mr. Stead’s committal for trial in the Armstrong case, he addressed, while he was out on bail, a series of great public meetings under the auspices of the National Vigilance Association, the special object of which was the formation of local Vigilance Committees. At these meetings the demand for moral members of Parliament was re-echoed. The series opened at Darlington on October 3rd, and was continued at South Shields, Sunderland, Keighley, Leeds, Newcastle, Bradford, Manchester (where the Free Trade Hall was far too small), Glasgow, Leicester, Sheffield, Nottingham, and Exeter Hall, London. Enormous were the crowds that attended these gatherings, of which

fifteen were held in thirteen days. The enthusiasm that characterised them was unbounded. The reception given to Mr. Stead was more like that of a conquering hero than of a man committed for trial at the Old Bailey, and showed that, whatever might be the issue of the trial, this "friend of the children" was acquitted by the people, although the Government was prosecuting him at the people's expense. The proceedings against Mr. Stead and his colleagues were freely characterised as "the prosecution of bogus criminals."

Mr. Stead was supported during this campaign by the eloquence of his friends, the Rev. Hugh Price Hughes, the Rev. Benjamin Waugh, and Mr. W. A. Coote. Alike by these, and by other speakers, the fatal mistake of expecting good legislation from bad legislators was dwelt upon. Mr. Hughes said that in proof that there was much need of Mrs. Butler's appeal to the electors, "Mr. Waugh was told by 'an honourable member,' when asking him to vote for the clause in the Criminal Law Amendment Bill, allowing little children to give evidence without taking the oath which they did not understand, 'What the devil have I got to do with the children,' " and this "honourable member" then confessed not only to his own immorality, but to that of his sons, acting under his advice. It is not a matter of surprise that Mr. Waugh, after his painful experience in canvassing members of Parliament, in the interests of unprotected little girls, should with burning indignation insist on the necessity for pure members of Parliament, and especially for a pure Cabinet, protesting against falsely "describing as 'right honourable,' men who ought to be described as 'right damnable.' "

Thus did the prosecution of Mr. Stead help to popu-

larise the doctrine from which no class had more to fear than the instigators of that prosecution. It also evoked a feeling towards him in thousands of hearts that can hardly be described as other than one of personal affection. The scene was profoundly touching at the close of Mr. Stead's speech at the immense meeting at Exeter Hall on October 15th. Having pointed out the amendments that should still be obtained to the Criminal Law Amendment Act, he concluded, "This is probably the last time I shall stand up publicly in London till I stand up in court, and I wish to say to all you people here, should it go hard with me, and I should be silenced for a time behind the massive walls of Pentonville, remember and pray for me and mine, as I have tried to remember and work for you and yours." And he sat down amidst shouts of "We will, we will," "God bless you!" and prolonged cheering.

CANON WILBERFORCE ON A DESPICABLE DECEIT OF
CIVILISATION.

At this juncture, Canon Wilberforce, although only beginning to recover from a serious illness, spoke in a manner worthy of the illustrious name he bears, and of the grandson of the fearless friend of the down-trodden negro. In the course of a splendid article of nearly five columns in length, which appeared in *The Christian Commonwealth* of October 15th, he wrote:—

"In the midst of notorious vices which are eating like a canker into the heart of modern society; with not a few of the leaders of so-called high life living openly in adultery; with some of the main thoroughfares of the metropolis so blocked by troops of fashionable prostitutes that a man who desires not to be solicited must walk amidst the cabs and omnibuses in the streets; we are told that the articles in the *Pall Mall* are indecent, and we are treated to the amazing spectacle of a Government prosecution against

those who have been endeavouring, though possibly blunderingly and erroneously, to check the evil, when notorious procuresses and wealthy child seducers, well known to the police, are permitted to go on their way unmolested. It is a despicable deceit of civilisation, it is an insult to right feeling and common sense, it is, moreover, nationally perilous, inasmuch as it courts the explanation that, in the opinion of the authorities the interests of particular trades and the reputations of particular persons are of more importance than national morality in the aggregate and the sufferings of the wronged. It is not reassuring to observe in the leading society newspapers the remark that a 'number of gentlemen are trembling and quaking in their shoes lest they should be implicated in the revelations.' Such GENTLEMEN must necessarily detest the intrusive forth-teller of those things 'done of them in secret,' and their undistinguishing fury against *The Pall Mall Gazette* is accountable when we call to mind the scandalous hushing up of the proceedings against the wretched procuress, Mary Jeffries, in which men of exalted rank were directly implicated.

"Lives there a criminal on this earth more despicable, more worthy of the punishment of social ostracism, than the man who, by false pretences, by flattery, by stimulating the impulses of curiosity or affection, deliberately robs a girl of her virtue? In all the bitter meaning of the term he has been the ruin of her; he has destroyed her as effectually and as irrevocably as one who for a caprice might burn a priceless diamond into a chip of carbon, from which condition all the chemists in the world can never recover it. . . . That the deliberate author of a ruin such as this—and there are hundreds who boast of the number of the ruins they have accomplished—should be received into the society of the just, the upright, and the pure; should merit the confidence of their fellow-men, and be entrusted with the responsibility of a legislator, either hereditary or elected; should mingle freely with the wives and daughters of others, is a paradox, an absurdity, and a crime." *

* See also "The Trinity of Evil," by Canon Wilberforce. London: Hodder & Stoughton. 2s. 6d.

Not the least striking of the various contributions to "the demand for moral legislators" was that of the Rev. Wm. Arthur, M.A., the talented author of "The Tongue of Fire," in a pamphlet entitled "The Householders' Parliament," in which he declared that "in the recent debates on the Criminal Law Amendment Act speeches were made in the gorgeous Palace at Westminster which would lower the tone of any respectable labourer's cot."

The approaching General Election being now the absorbing topic of public interest, it was alike natural and fitting that the lecturers of the Gospel Purity Association should allude to it from the standpoint of Social Purity. This they did on suitable opportunities in their public engagements during the month of October. Mr. Wookey took his stand upon the truth that "a corrupt tree cannot bring forth good fruit," and that, therefore, to change our legislation, in the direction of Purity, we must change our legislators. Mr. Charles James was equally emphatic on another unassailable truth, that a man who cannot govern himself is unfit to be chosen to rule others. To be able to "rule his own spirit" is not a minor qualification for a position of authority. The world has had sadly too much of "statesmen" who, posing as champions and leaders of the people, "while they promised them liberty, they themselves were the servants of corruption."

During this month (October) Mr. Wookey spoke at meetings at Maidstone, Bolton, Barnsley, Hanley, Glasgow, Greenwich, Croydon, Kelvedon, and Broomhill Colliery, Northumberland. Mr. Charles James returned to St. Neots, and addressed there a second crowded assembly of men; and he also, with Mr. Robert Scott,

spoke at a large gathering at Luton. In this month it became necessary to add to the staff of the Gospel Purity Association ; and Mr. Maurice Gregory was appointed Organizing Secretary. Mr. Gregory came to his duties with a considerable knowledge of the subject, gained through several years of voluntary effort in the movement.

The Editor of *The Christian Herald* took the useful step of addressing a letter to Parliamentary candidates, asking their views on several social questions, including Purity legislation. He published the replies for the information and guidance of electors. Mrs. Josephine E. Butler also addressed a letter to candidates.

But before the General Election took place an event occurred which will stand out in history as

THE SECOND GREAT JUDICIAL SCANDAL OF 1885.

On November 10th, at the Old Bailey, the Armstrong case terminated. For a technical crime, in the endeavour to save little girls from real criminals, Mr. Justice Lopes sentenced Mr. Stead to three months' imprisonment. His assistants, Rebecca Jarrett and Mr. Jacques, were at the same time sentenced to six months and one month respectively. Mr. Bramwell Booth was acquitted. Madame Combe had been previously discharged.

The spectacle of Mr. Lopes in the position of the avenger of outraged virtue was as unique as anything that has been seen within living memory. Well did the Rev. Benjamin Waugh call to his friend Mr. Stead as he was being taken from the dock to the jail—"God bless you, Stead. I would rather be in your place than your judge's!"

THE GENERAL ELECTION AND THE PURITY CRUSADE.



ALTHOUGH a few earnest Parliamentary friends of the cause of Purity failed to secure re-election, the result of the General Election of 1885 was, on the whole, a decided gain to the Purity movement. About two hundred and sixty candidates definitely pledged to support the total repeal of the C. D. Acts were returned, of whom over one hundred entered Parliament for the first time. It must have gladdened the hearts of Professor Stuart and Mr. Stansfeld, when they found, as one result of the Election, that they were re-inforced by two such leaders of the Purity movement as Mr. Henry J. Wilson and Mr. John Edward Ellis. The City of London honoured itself by again returning Sir R. N. Fowler, one of the principal Conservative supporters of Purity Legislation.

The most exciting event in connection with the Purity Crusade during the General Election of 1885, was unquestionably Mr. Alfred S. Dyer's attack upon the seat of Sir William Harcourt, Ex-Home Secretary, at Derby. It was a step as bold as it was unprecedented. But Mr. Dyer is a leader of "forlorn hopes," that although repulsed again and again, at last plant their victorious flag upon the ramparts of the enemy.

The battle came to be fought in this wise. Towards the close of October, Mr. Henry Varley, of London,

delivered four lectures in Derby, on subjects connected with Social Purity. At the close of the lectures he found that a very strong feeling of indignation existed among a number of Christian electors, at the conduct of Sir William Harcourt, in regard (1) to the notorious Jeffries case, (2) to his refusal to do justice to Ex-Inspector Minahan, who was punished rather than commended, for reporting Mrs. Jeffries' houses to his official superiors,* (3) to his criminal trifling and apathy in relation to the better legal protection of girls, and (4) to his persistent support of the C. D. Acts, including his cowardly attack from his privileged place in the House of Commons, on the character of the poor orphan girl whom the C. D. Acts secret police hunted into the sea at Dover, leaving her then to perish.†

Mr. Varley reported this feeling of indignation to several of the leaders of the Purity movement in the metropolis, who, painfully conscious of the substantial ground that existed for it, could not do otherwise themselves than view the conduct and character of Sir W. Harcourt with shame and abhorrence.

That view was intensified, if possible, by the course now taken by Sir W. Harcourt and his clique. The *Derby Daily Telegraph* challenged Mr. Varley to repeat his statements at a large Liberal meeting in the Drill Hall in that town, at which Sir W. Harcourt was announced to speak. Contrary, in all probability, to the expectations of the Editor, Mr. Varley accepted the challenge. He went to the Drill Hall on the evening of

* See *The Sentinel* for October, 1885, post free from Dyer Brothers for 1½d.

† For detailed particulars, send to Mr. Joseph Joyce, Secretary of the Working Men's National League for the repeal of the C. D. Acts, 31, Paternoster Square, London, E.C.



SIR R. N. FOWLER, BART., M.P.,

TWICE LORD MAYOR OF LONDON; ONE OF THE LEADING CONSERVATIVE
SUPPORTERS IN THE HOUSE OF COMMONS OF PURITY LEGISLATION.

the meeting, and took up a position on the platform, prepared to substantiate in the presence of the Ex-Home Secretary every one of the grave charges he had made in his lectures. Ex-Inspector Minahan, and Mr. Bellchambers (late coachman to Mrs. Jeffries), were also present to answer questions.

But a fair opportunity of informing the electors of Derby of the truth was evidently not what Sir W. Harcourt or his immediate friends desired. Mr. Varley was forcibly ejected from the hall without an opportunity of saying a word, after which Sir W. Harcourt, with characteristic audacity, in the words of Scripture charged Mr. Varley with bearing "false witness" against him!

But grave charges are not disproved by such discreditable tactics. The "Reply to Sir W. Harcourt,"* published subsequently by Mr. Varley, will show to which of the two the charge of falsehood justly belongs.

A gentleman eminently fitted to contest Derby was now invited to become a candidate in opposition to Sir W. Harcourt. He readily consented. An unforeseen difficulty, however, arose at the last moment, and Mr Alfred S. Dyer was suddenly called upon to throw himself into the breach. Almost simultaneously with this request from his London friends, he received a requisition from Derby.

Although having no taste for the excitement of political life, and no ambition in the direction of a seat in Parliament, this sudden call was immediately responded to. Mr. Dyer reached Derby on the afternoon of November 13th, eleven days only intervening to the date of the election.

* John Kensit, 18, Paternoster Row, London. By post 1½d.

With a devotion worthy of the great cause in which it was exercised, Mr. Walter J. Hutchings, of Uxbridge, left the business of which he is the head, to accompany Mr. Dyer to Derby as his Private Secretary; while Mr. William Wright, of Birmingham, with the chivalrous and holy enthusiasm of youth still beating strongly in a heart ripe with the experience of mature age, nobly put aside all other duties to assist in the contest as Election Agent. These things are not unworthy of mention, for such acts of devotion are not so common as not to be eloquent when they occur. Stronger than words, in such instances

'Tis the life, rather than the lip that speaks,
And the man's greatest utterance is himself.

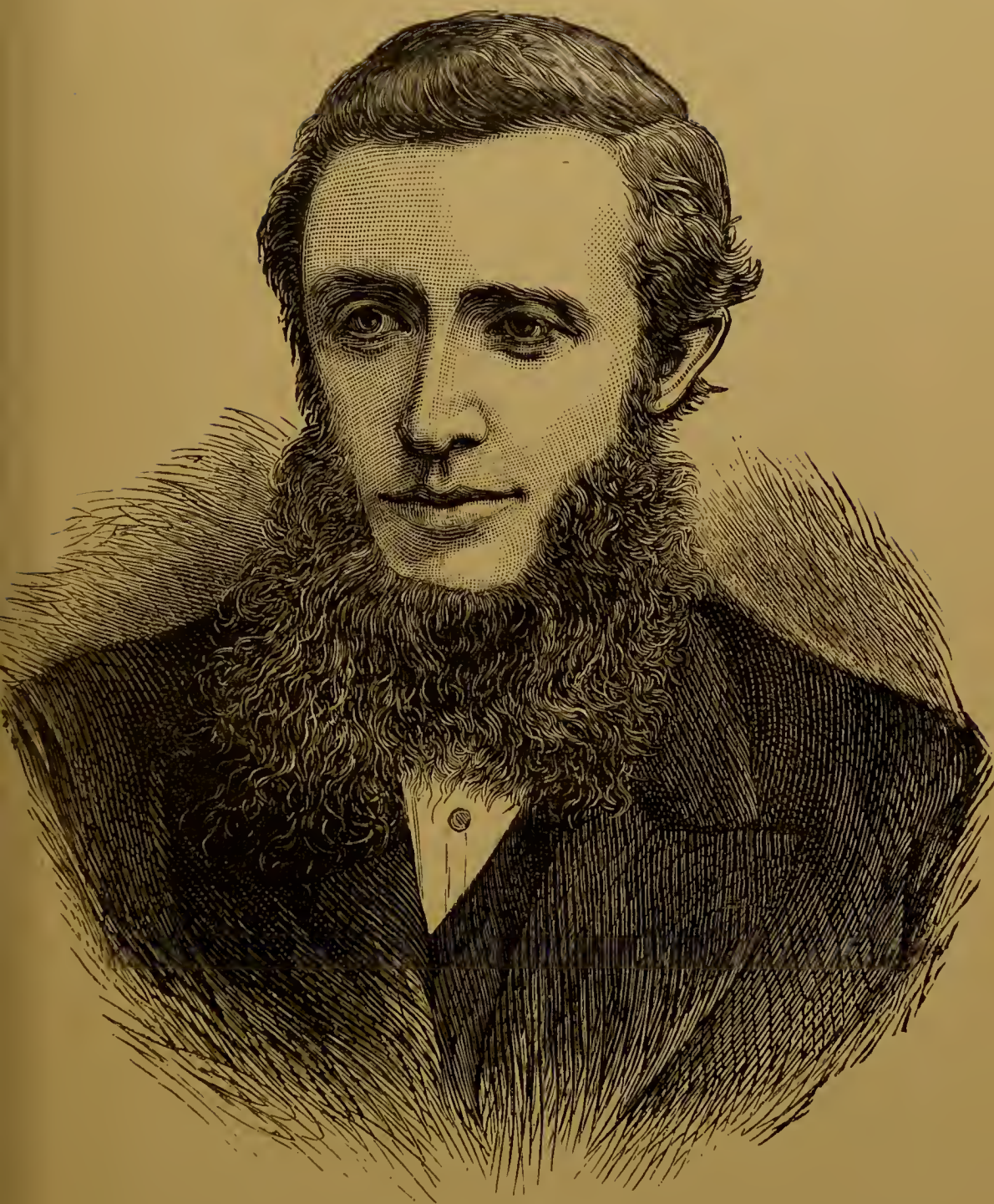
MR. DYER'S ADDRESS TO THE ELECTORS OF DERBY.

Mr. Dyer's Address to the electors was unlike any other Election Address that has ever been issued. The reproduction of the principal part of it therefore will not be without interest. It placed the subject of Social Purity and Purity legislation before the constituency as a distinct issue. He said—

“ I offer myself with some confidence because I believe that I represent principles and aims that are largely shared by the more thoughtful of my countrymen and countrywomen, and that are especially near to the heart of the industrial class, which forms so large a part of the electorate of Derby.

“ For fifteen years, to the best of my ability, I have fought side by side with the noble band of men and women who have led the crusade against the Governmental attempt to corrupt the conscience, debauch the morals, and trample upon the unprotected and unfortunate daughters, of the people of this country, by the infamous system of the State regulation of vice. The sufferings of the victims of this legislation are strong in my memory.

“ Respectable girls, orphan and friendless, when hunted



Alfred T. Dyer.

by police spies under the C. D. Acts, in the endeavour to force them into a life of registered infamy, have fled, veritable white fugitives, from the slave district to my home, for that refuge and succour which it was a privilege and honour to afford. But others alas, were less fortunate.

“While opposing that legislation, which has led women to bravely choose suicide rather than submit, my attention was providentially directed, at the close of 1879, to the foreign traffic in English girls for purposes of Continental vice. Within three months, by the aid of faithful friends, I substantiated the existence of an organized system of kidnapping young British girls to the Continent, by a personal search (although threatened with assassination) of the white slave dens of Brussels, and by receiving rescued girls into my own house. I allude to this for the purpose of pointing out that although that system was exposed at the time in the London daily press, and although a Committee was then formed, under the able Chairmanship of the Chamberlain of London, for the suppression of the traffic, no serious attempt at repressive and preventive legislation was made until five years later, when, in desperation at the delay, the Editor of *The Pall Mall Gazette* had raised such a storm of popular feeling on the subject that trifling became no longer possible. . . .

“Thoughtful men and women will find it difficult to reconcile the late Home Secretary’s professed interest in the protection of girls with his virtual inactivity during five years; with his defamation from his privileged place in the House of Commons of the character of the respectable orphan girl, who, when chased by C. D. Acts police spies, leaped into the sea at Dover, preferring death to infamy; and with his otherwise persistent and strenuous support of the C. D. Acts, to the desirability of the repeal of which he has only become converted within a few days, through the prospect of losing his seat.

“If Sir William Harcourt had felt a tithe of the interest in the protection and rescue of friendless British girls that his noble-hearted predecessor in the representation of the borough, Mr. Samuel Plimsoll, felt in the salvation

of seamen from death in coffin-ships, an Act for the protection of girls would have been passed three or four years ago at least.

“In our Legislature, moral questions—questions affecting the highest welfare of the family—have hitherto received but scant attention. In the new Parliament, representing to a larger extent than ever before, the households of the country, it is to be hoped that a new condition will prevail.

“As national greatness and prosperity rest primarily upon a healthy moral condition of the people, social reform is of infinitely more importance than the foreign policies which all down the ages have been a home-curse to the burden-bearing classes.

“But it will be evident upon consideration that, if in future Parliaments, we are to have greater attention given to moral and social questions, there must be a relaxation of the Party-at-any-price policy with which both political parties are afflicted. It is often the case that through the influence of a few socially influential persons, or through the recommendation of a political club in London, a candidate is placed before a constituency without any regard to his moral qualifications for the post to which he aspires. Electors who object to aid in sending an immoral man to Parliament are then accused of disloyalty to their party, as though that were a greater evil than disloyalty to God and the common good. But immoral men cannot legislate properly on moral questions, if indeed upon any other. A man who is unable to rule himself is not the one to be placed in authority over others. The result of an unreasoning “loyalty to party,” and disloyalty to God and the common weal, can easily be traced in the history of the legislation of the past twenty years. Nor has the Judicial Bench escaped the influence of this demoralizing policy of blind party allegiance. Judicial appointments have been made solely as a reward for party services; and not only the Member of Parliament has left the duties of legislation in the House of Commons for the house of ill-fame, but the Judge has left the Bench for a similar place of infamy.

“With a positive knowledge of these things, I do not

therefore promise that if returned to Parliament I will blindly support party government. On the other hand, whether in or out of Parliament, my voice shall always be raised against practices which are a disgrace to the nation, nor will I under any circumstances desert the cause of Purity in its widest sense, and the cause of the unprotected and friendless daughters of the poor, to which I have given the past fifteen years of my life."

SIR W. HARCOURT'S CANDIDATURE SUPPORTED BY
VIOLENCE.

But to return to the day of Mr. Dyer's arrival at Derby. In the evening he addressed an enthusiastic gathering of his General Committee, numbering about a hundred, under the Chairmanship of Mr. Charles Jas. Dawson. Although this was a private meeting, an organized attempt was made to prevent, by violence, its assembling. The *Derby Daily Telegraph*, the principal organ of Sir Wm. Harcourt's party, had been writing in a style provocative of ruffianism. Several unsuccessful attempts were made to force the door of the small hall where the Committee meeting was held, and some of Mr. Dyer's supporters were pelted, as they arrived, with red ochre, by the partizans of the late Home Secretary. The proceedings inside, however, were of a most satisfactory nature; and arrangements were made for carrying forward Mr. Dyer's candidature with vigour.

At the invitation of some of the workmen at the Midland Railway Works, sanctioned by the superior officials, Mr. Dyer attended at the Locomotive side of the Works on the following Monday, in the dinner hour, to address the men employed there, to the number of about three thousand, from a platform in the open air. Mr. Albert W. Mace, a workman, and a member of Mr. Dyer's

Committee, presided, and introduced him as a friend and a brother. He said Mr. Dyer had proved himself to be such by his labours on behalf of the daughters of working men; and he hoped he would be given fair play in the matter of a hearing.

Mr. Mace's hope, however, was not realized. It had been pre-arranged that Mr. Dyer should not be heard, and the result was a succession of unseemly interruptions. He stood his ground, however, until the expiration of the dinner hour. As he was descending the platform for the mess-room an ominous rush was made towards him, evidently with the intention of disabling him for the further prosecution of his candidature. Fortunately he managed to keep on his feet until the mess-room was entered and the door was closed.

In the evening he attended a public meeting in the Catholic Schools, but some handbills in verse, which had been circulated by Messrs. Harcourt and Roe's Committee, inciting to violence, had not improved the temper of their organized and public-house ruffians. At the meeting these supporters of the Ex-Home Secretary interspersed their cheers for Sir Wm. Harcourt with letting off squibs and crackers, and pelting Mr. Dyer, the Chairman, and Mr. Wright with soot and other matter. Of course speaking was impossible under such conditions. After vainly endeavouring for nearly three quarters of an hour to obtain a hearing, some Irishmen bravely volunteered to make a passage for Mr. Dyer through the mob. This they did at considerable risk, as the sequel shows. When Mr. Dyer turned to go, a chair was thrown from behind him, which, missing the candidate, struck a young Irishman on the head and inflicted a painful wound.

The character of the opposition which Mr. Dyer would have to encounter now being evident, at the request of a leading official at the Midland Railway Works and others, he did not address another meeting at that place as arranged, not wishing unnecessarily to give an opportunity for a breach of the peace.

In regard to public meetings, the waste of valuable time had to be considered in addition to the certainty of the worst description of violence. The few days that remained were therefore otherwise occupied than in calling meetings for gangs of ruffians to break up.

The enlistment of a brutal ruffianism to secure the return of a man who had lately occupied the high post of Secretary of State for Home Affairs, and who was looking forward to again occupying a similar position, may be taken alike as an indication of the extent of Sir Wm. Harcourt's fear of a fair hearing for his opponent, and of the degradation of statesmanship in this country.

But Mr. Dyer's candidature stirred other forces than those of evil. Probably never did a Parliamentary candidate have a Committee animated by a more intensely earnest and self-sacrificing spirit. At Exeter Hall, London, and at many other places throughout the United Kingdom, prayer was offered for Mr. Dyer personally, and that whatever might be the result of the Derby contest, it might be over-ruled for good. The first prayer was answered at the time. The second is being answered now.

During the heat of the brief campaign, the Rev. Hugh Price Hughes, unable to be there, thus wrote to Mr. Dyer:—

“To those who do not know the facts, it may seem very undesirable that you should at the last moment divide the

Liberal party. But Sir William Harcourt has been one of our most dangerous and determined opponents in our long struggle on behalf of the women and children of England. His sudden abandonment of the Contagious Diseases Acts, on the eve of the Election, cannot blot out the fact that he, probably more than any other member of Parliament, is responsible for the fact that those infamous enactments are still upon the Statute Book. Sir William Harcourt's claim of credit for Mr. Stead's Criminal Law Amendment Act, is one of the most unjustifiable and misleading claims ever made by a politician. In the first place, he allowed the Bill which he brought in to be talked out three times, in three successive years. Surely, if he cared a tithe as much for the protection of the daughters of the poor as Mr. Plimsoll cared for the protection of sailors, that Bill would have been forced through Parliament three years ago, hundreds of poor men's children would have been protected from a fate worse than death, and Mr. Stead's heroic sacrifices and revelations would never have been necessary.

"Moreover, the Bill of Sir William Harcourt was not the Bill recently passed, but a very different Bill, a Bill so different that Mrs. Josephine Butler called it a 'bad Bill,' because it gave to the police, and to the police only, power to proceed against infamous houses. I need scarcely say what perilous temptations such a Bill would present to the police. Under that Bill Mrs. Jeffries could not have been prosecuted, as she was, by private citizens. Happily we succeeded in rejecting that fatal police veto. Again, Sir William Harcourt resisted the effort to raise the age of protection above 15, at which he had fixed it this year. But we defeated him, and the daughters of the poor are now protected to the age of 16. They ought to be protected to 21. Once more Sir William Harcourt opposed the most valuable clause in the new Act, the clause by which outraged children and their little friends may henceforth give evidence against their destroyers, although they may be too young to understand the nature of an oath.

"The greatest and wisest thinkers of our time have agreed that the moral question lies at the root of all other

questions. Fair wages, the better housing of the poor, education, all the best and highest interests of the people are wrapped up in that enterprise of which you are one of the foremost and most devoted champions. In every part of this country those who love their fellowmen, and yearn for the happiness of the poor, are wishing you God speed. But no one does so more heartily than

“Yours sincerely,

“HUGH PRICE HUGHES.”

The *immediate* result of Mr. Dyer's twelve days' candidature, was that he polled twelve hundred and fifty-one votes. The *ultimate* result it is impossible to forecast. In a letter to the electors, after the Election, he said, “I have initiated an electoral revolt against criminal trifling with great moral questions. Whatever may be my personal experience, that revolt, although unsuccessful at the outset, cannot be otherwise than victorious in the ending.” Although Sir W. Harcourt is again a member of Her Majesty's Government, the time is passing, if it has not already passed, for any Cabinet Minister to dare to repeat that politician's moral exploits.



AFTER THE ELECTION.

PARTY POLITICS AND NATIONAL RIGHTEOUSNESS.



AMIDST the excitement of the General Election there were earnest Christian people, who, while not neglectful of their duties of citizenship, were mindful also that there is One who wonderfully over-rules in response to the prayers of His people. While eager multitudes were scanning the results of the polling on November 26th, gatherings for humiliation, confession of national sins, and prayer, were being held at the Mildmay Conference Hall, London.

At one of these, Mr. Stevenson A. Blackwood, C.B., said :—

“ We are met in the midst of a political crisis, when the air is full of the strife of parties, and the sounds of party war are very high. But we do not come here to advance the interests of either political party ; we are met solemnly and quietly to confess our sins—our national sins—and to protest with all the earnestness of which we are capable, and with the sincerity of a deep-rooted conviction, that purity of heart and of conduct in the individual, in family, social, and political life, is paramount to all party interests whatsoever. We are met to stir up one another, to do all that lies in our power, and that God shows us to be right, to deepen and extend on every side that righteousness which alone exalteth a nation.”

WANTED—A NEW PARTY.

In the December number of Mr. Spurgeon's magazine, *The Sword and the Trowel*, published on the day of the

Mildmay meetings, he also alluded to the political crisis in relation to morality. "At this hour," he said, "all men are astir as to politics, and to us it is saddening to observe how much of the furore is for party, and how little of it is for principle. The question is not, 'Which is right, and which is wrong?' but, 'What will get our party into power?'" Hence great questions must wait on the convenience of great men. Shall we never have a party which does not care for party, but only wages war for truth and righteousness? Christian men must not abjure politics when matters are at stake which concern truth, justice, peace, and virtue; but when these are bidden to wait till a more convenient season, godly men are put out of court. As to mere party tactics and policies, righteous men abhor them. Who can have to do with the tricks of party politics, and remain clean in heart and hand? What have the spiritual to do with these grovelling matters? What have we to do to find offices for this set of men or that? Our only care should be to advance the cause of liberty and goodness—the cause of God; and, in the best sense, the cause of men."

As, in regard to political matters, there is reason to fear that the majority of Christian men take the newspaper instead of the Bible as their guide and rule of action, it will be seen how important is the educational work of the Purity Crusade.

Over ninety Purity meetings of various descriptions were addressed by the lecturers of the Gospel Purity Association during the months of November and December. They were necessarily, of course, to a large extent similar in character to prior gatherings; and it is therefore sufficient in regard to them, to refer the reader

to the tabulated list of meetings which commences on page 101.

THE AFTERMATH.

In the course of the foregoing sketch of the progress of the Purity movement, there are, doubtless, many omissions. To have included everything, would have swelled this volume to too costly a size for wide circulation. The Annual Reports of the Church of England Purity Society, the Social Purity Alliance, the Moral Reform Union, and the various Associations for the abolition of the State regulation of Vice, may be read as so many supplements to this narrative. Of the

PURITY MOVEMENT ABROAD AND IN OUR COLONIES, however, it will be instructive and interesting to record a few words in closing.

Early in the year the White Cross movement was introduced into the United States. Its inaugural gathering was held in the Church of St. John the Evangelist, New York, the Bishop of Iowa presiding. It has since made solid advances under the able leadership of the Rev. B. F. De Costa, D.D., the Rector of St. John the Evangelist, who shortly after the initial gathering in his Church visited Great Britain to confer with the leaders of the Purity Crusade here. Later in the year, the American Christian Women's Temperance Union (an organization with exceptionally wide-spread ramifications, having about two hundred thousand members) determined to make the advocacy of Social Purity a special department in its operations, so that in future the work of Temperance and Purity should go hand in hand. Then, just as the year was closing, the "New York Committee for the Prevention of State regulation of Vice" determined to establish a monthly periodical as the organ

of the Purity movement in America. That periodical has since been issued under the title of *The Philanthropist* "for the promotion of Social Purity, the better protection of the young, the suppression of vice, and the prevention of its regulation by the State."*

In Australasia the Purity movement has this year won its first legislative triumph. Its present position there will be best described by quoting a letter from the Rev. J. C. Kirby (the originator and apostle of the movement) to Mr. Benjamin Scott, Chamberlain of London, dated Port Adelaide, December 11th, 1885. Mr. Kirby says—

"After three years' labour and battle we have carried the Social Purity Act of South Australia, a copy of which I forward herewith. We are deeply indebted to yourself and to Mr. Alfred S. Dyer for the help we have received by way of information and advice.

"Both the daily papers of South Australia have fought well in their leading columns for the Bill, and with the most trifling exceptions the whole press has been with us. The prosecution of Mrs. Jeffries did very much to help us, and then *The Pall Mall Gazette* and Mr. Stead's prosecution produced overwhelming effect. The Ladies' Social Purity Society has done wonders.

"Since the beginning of the agitation, there has been effected a total change of public opinion. The Church of England has established the White Cross, and the Non-conformists have established the White Star, which latter was founded by the Rev. W. R. Fletcher, M.A., of the Stone Memorial Church, and seems likely to spread throughout Australasia. There has been increased interest in Rescue work. Altogether on this question our feeling is that of *thankful triumphant hope*. I perceive that the movement tends to the true union of Christians, and

* Prevention is better than abolition. The existence of the New York Committee is justified by the fact that several attempts have been made to introduce the abominable system of Regulated Vice into different parts of the United States, but happily without success. The growth of the Purity movement will make such attempts more hopeless in the future.

to arouse feelings of the deepest piety towards God. On this question the Church of God has been a unit.

“An Act not quite so full as ours has been carried, and is now law in *Tasmania*. The impulse which has borne this fruit went from South Australia.

“The *Victorian* Parliament has now before it a Bill, almost a copy of the English Act, introduced by the Government. There is a powerful movement in favour of a similar Bill in *Sydney, New South Wales*. I believe that all Australasia will adopt the Bill.”

In Queensland, there is immoral legislation, in the form of a C. D. Act, to be destroyed, as well as preventive legislation to be secured. To both these purposes the Queensland Social Purity Society, formed in September, 1884, under the presidency of Bishop Hale, has applied itself. The recent progress in the Mother Country has helped, and will help, the cause in Queensland, as in other parts. The devoted Hon. Secretary, the Rev. E. Moore, of South Brisbane, writing to Mr. Alfred S. Dyer, after the first Annual Meeting of the Queensland Social Purity Society, said—“What you achieve at the centre, will do good right through the empire. May you therefore feel the magnitude of the work. All eyes are turned to you; and God be with you!”

India is more deeply cursed with the iniquity of regulated vice, introduced and upheld by the British authorities, a scandal even to the heathen, and one of the greatest barriers to successful missionary effort. But here also the year 1885 has seen the beginning of a systematic Purity Crusade, both Abolitionist and Preventive in character.

On the Continent of Europe the war against Regulated Vice has seen no relaxation, under the flag of the British and Continental Federation. Here are the bastilles of infamy within which both British and foreign girls are

incarcerated for the vilest of purposes, and from which, as a rule, escape is impossible except by suicide.* But while Abolitionist victory is delayed on the Continent, the advance of the movement is full of encouragement and hope, while the numberless preventive agencies that have been directly and indirectly brought into existence by Abolitionist effort, afford ground for much rejoicing.

Thus, the words of the Rev. J. C. Kirby in regard to Australasia may fittingly be adopted in relation to the Purity Crusade throughout the world—"Our feeling is that of *thankful triumphant hope*."

There is no ground for discouragement. If to-day we have to speak more of conflict than of triumph, it is because conflict is the necessary prelude to victory. The struggle is developing the noblest qualities of those who are fighting on our side. It is working the purification of personal and public life, and above all, a revival of true Godliness. The Church of God must be the vanguard of this Army, and in the power of weapons that "are not of the flesh, but mighty before God, to the casting down of strong holds," rescue His Temple, the human body, from infidel defilement. Let us wear the White Cross upon our hearts, and go forward in this Purity Crusade, from Conflict to Triumph, to the music of the militant song—

Onward ! Christian soldiers,
Marching to the war,
Jesus Christ, our Captain,
Going on before.
At the name of Jesus,
Satan's legions flee ;
On, then, Christian soldiers,
On to victory !

* See "The European Slave Trade in English Girls," by Alfred S. Dyer. 9th edition. London: Dyer Brothers. Price 2d. By post 3d.

THE WORK OF THE WOMEN'S UNION,

OTHERWISE TERMED

"THE UNION OF THE WHITE SHIELD."



THE following is an extract from Mrs. Bradley's Report to the Committee of the Gospel Purity Association :

"The list of meetings appended to this Report includes one year's work for the Men's Union, as that branch of the Association had a two months' start.

"Ten months' work for the Women's Union is accounted for, and will prove that though last in the field, it is not behind the stronger branch in vigorous activity. Its speakers accepted every possible invitation. The rule adopted, and strictly followed, was 'to enter every open door' and to enlist the sympathies of any hearers who would listen. To use another figure they have sought 'to sow beside all waters,' leaving the seed to be watched over and fructified by the Master of the harvest.

"Mrs. Bradley took part in, or conducted about 150 meetings during those ten months, Mrs. Wookey over 40. The ever ready and valued assistance of Mrs. Steward, of Ongar, Mrs. Ormiston Chant, and Miss Mason, of Kilburn, is gratefully acknowledged.



Sours for Jesus,
Catherine Dookey.

“The gatherings were of the most varied description, and embraced representatives of all classes of society, except perhaps the very highest in the social scale. They were held in large halls and mission rooms, schools and chapels, drawing-rooms and cottages. The listeners were cultivated ladies and working women, mothers and young maidens, but there was a unity of sympathy and purpose in them all, which at times welled up in rare enthusiasm.

“The following extract is taken from the *Blue Ribbon Chronicle*, of April 28th, 1885. It is a typical description of work done.

““An interesting and important meeting was held at the Young Women's Christian Association head-quarters, 17, Old Cavendish-street, on Thursday evening, the 16th inst. This was the first outcome of the interview accorded to Mrs. Bradley by the Ladies' Committee of the Central Association the previous week.

““The Secretary usually conducting the weekly Bible class (consisting of about 150 young women), was anxious to lose no time in putting her charges safely in possession of wise knowledge of the dangers and temptations of daily life in London; and no less concerned lest that information should excite a prurient curiosity, or shock the sensitiveness of really well-trained Christian girls. This is named, as these feelings of apprehension are shared by large numbers of mothers and other Christian women, who have the responsibility of training girls of their own, or from various families. Let the fear be promptly dismissed as a snare.

““In this instance, the understanding was that Mrs. Bradley should make her address take the form of a Bible reading, thus keeping to the usual manner of conducting that meeting, and that no direct appeal should be made to induce immediate adoption of the Gospel Purity Women's Pledge.

““The subject chosen was Matt. vii., 15-20. ‘The ravening wolves’ with which this great and wicked city is

infested, were indicated ; and their deceitful character described, in few, but plain words. Our Lord's teaching of the necessity for a renewed heart to produce "good fruit" was enforced and explained, by comparison with other texts, chiefly from the New Testament ; and the subject naturally brought round to the passages, closing with the special "blessing on the pure in heart."

" "This cleared the way for introducing the Gospel Purity Association, and briefly stating its chief aim. As the address proceeded, it was a pleasant sight to see some 120 young women and girls earnestly listening and readily turning over to the various passages referred to ; while their bright eyes showed a keen appreciation of the practical, solemn, yet motherly comments, as each text was linked to, or contrasted with its predecessor. Their faces betrayed no levity, but only soul-listening to a message pointing out the way to live a safe and happy life.

" "Their usual leader lost her groundless fears as to possible harm from too much knowledge, and as soon as the address closed, volunteered to personally distribute the "slips" and literature provided as the audience dispersed. She also accepted the charge of a blank pledge book, to be filled at discretion.

" "These details are given to encourage timid workers to lose no time in opening their rooms, Bible classes, &c., to the ladies who are appointed by the Executive to visit these centres of grave moral influences.

" "A day lost may mean "a soul lost." Recent disclosures in our police courts are only glimpses of the terrible network spread to trap unwary children even.

" "Whatever belief may be held, as to our possibilities of safe, ignorant innocence in country homes, it is absolutely certain that no safety is possible, with innocent ignorance exposed to our London streets, work-rooms, shops, and assemblies of all kinds.'

" "Another typical meeting was at Brixton. It was held in the Lecture Hall of the Brixton Hill Wesleyan Chapel, on June 29th. It was preceded by a tea, to which thirty ladies were invited, in order to hold a preliminary

Conference. The audience gathered in considerable numbers, and the platform was occupied by several leading workers from various congregations in the district. The address, which described the need of organized resistance to organized vice, and the work proposed to be done by the Women's Union of the Gospel Purity Association, so rivetted the attention of all, that daylight faded into twilight and dusk, before the Doxology was sung to close the meeting. Immediately, questions came thick and fast, and all the supply of literature Mrs. Bradley had was speedily disposed of, and other meetings were planned.

“An interesting and noteworthy Conference was held at Dr. Clifford's Church, Westbourne Park, on October 26th. Mrs. Bradley read a Paper on ‘Purity in Sunday Schools,’ which was followed by a discussion and expressions of earnest determination to take early steps towards training Sunday School teachers to supplement the neglected duty of parents in warning children and instructing them how to avoid evil.”


THE PERILS OF YOUNG WORKWOMEN IN LONDON.

Mrs. Wookey reports, among the gatherings addressed by her, four exceedingly interesting meetings held in the dinner-hour with young workwomen at “The Welcome” Restaurant, Aldersgate Street, London. This Restaurant is for women only, and is frequented by the girls employed in large City warehouses. Some years ago Mrs. Wookey was herself engaged in the warehouse of one of the largest factories in the provinces. She was therefore able to enter fully into sympathy with her audiences on these occasions, warning them of the many

The Purity Crusade.

dangers that beset inexperienced and thoughtless girls in their position in life. Such preventive effort is of the utmost value. Mrs. Fisher, who is engaged in Christian work among these young workwomen, and at whose invitation the addresses were given, expressed her gratitude for Mrs. Wookey's visits, and the young women themselves are looking forward to a renewal of them.



 Contributions towards carrying forward the work of the Gospel Purity Association will be thankfully received by the Treasurer, T. L. Boyd, Esq., Wellington Chambers, London Bridge; or by the Secretaries, 31, Paternoster Square, London, E.C.

APPENDIX A.



LIST OF MEETINGS

ADDRESSED BY THE LECTURERS OF THE GOSPEL PURITY
ASSOCIATION FROM JAN. 5TH., 1885, TO JAN. 15TH., 1886.

* * At some of the undermentioned meetings there were several speakers, but a large majority of these gatherings were got up specially to hear one or other of the Gospel Purity Association's lecturers.

No. 1885.

- 1 Jan. 5, Rose Bank Chapel, Old Ford, Jas. B. Wookey.
- 2 „ 15, Friends' Meeting House, Clerkenwell, Jas. B. Wookey.
- 3 „ 20, Luton, Jas. B. Wookey.
- 4 Feb. 2, Cradley Heath, Staffordshire, Jas. B. Wookey.
- 5 „ 3, Brierley Hill, Jas. B. Wookey.
- 6 „ 9, St. Michael's Hall, Radford, Nottingham, Jas. B. Wookey.
- 7 „ 12, Gospel Hall, Wood Green, Jas. B. Wookey.
- 8 „ 24, Public Hall, New Brompton, Jas. B. Wookey.
- 9 „ 24, Uxbridge, Chas. James.
- 10 Mar. 1, Blackgang, Isle of Wight, Jas. B. Wookey.
- 11 „ 2, Do. (2nd Meeting), Jas. B. Wookey.
- 12 „ 3, Do. (3rd Meeting), Jas. B. Wookey.
- 13 „ 5, Birmingham, Jas. B. Wookey.
- 14 „ 6, Bristol, Mrs. Wookey.
- 15 „ 8, Old Radford, Nottingham, Jas. B. Wookey.
- 16 „ 8, Blackgang, Isle of Wight, Mrs. Wookey.
- 17 „ 9, Do. (2nd Meeting), Mrs. Wookey.
- 18 „ 10, Do. (3rd Meeting), Mrs. Wookey.
- 19 „ 11, Do. (4th Meeting), Mrs. Wookey.
- 20 „ 12, Sailors' Rest, Portsmouth, Jas. B. Wookey.
- 21 „ 17, Hyde House, W., Mrs. Bradley.
- 22 „ 17, Woolwich, Jas. B. Wookey and Chas. James.
- 23 „ 18, Do. (2nd Meeting), Jas. B. Wookey and Chas. James.

No. 1885.

- 24 Mar. 18, Ealing Y. W. C. A., Mrs. Bradley.
- 25 „ 19, Morley House, N.W., Mrs. Bradley.
- 26 „ 22, Town Hall, Brighouse, Yorkshire, Chas. James.
- 27 „ 23, Friends' Meeting House, Brighouse, Chas. James.
- 28 „ 24, Mission Hall, Wyke, near Bradford, Chas. James.
- 29 „ 25, Ealing Y. W. C. A., Mrs. Bradley.
- 30 „ 27, Hyde House W. (2nd Meeting), Mrs. Bradley.
- 31 „ 29, Brixton, Jas. B. Wookey.
- 32 „ 30, Exeter (for Men), Jas. B. Wookey.
- 33 „ 30, Do. (for Women), Mrs. Wookey.
- 34 „ 31, Do. (2nd Meeting), Jas. B. Wookey.
- 35 „ 31, Do. (2nd Meeting), Mrs. Wookey.
- 36 April 1, Morley House (2nd Meeting), Mrs. Bradley.
- 37 „ 8, Old Cavendish Street Y. W. C. A. Conference, Mrs. Bradley.
- 38 „ 8, Moral Reform Union Conference, Mrs. Bradley.
- 39 „ 10, Portsmouth, Mrs. Wookey.
- 40 „ 12, Sailors' Rest, Portsmouth, Chas. James.
- 41 „ 14, Winchester, Jas. B. Wookey.
- 42 „ 16, Old Cavendish Street Y. W. C. A., Mrs. Bradley.
- 43 „ 16, Ealing Y. W. C. A., Mrs. Bradley.
- 44 „ 17, Exeter Hall Convention, Mrs. Bradley.
- 45 „ 18, Do. do. Mrs. Bradley.
- 46 „ 19, Memorial Hall, Bethnal Green, Mrs. Wookey.
- 47 „ 21, Clerkenwell, Mrs. Wookey.
- 48 „ 23, Friends' Meeting House, Clerkenwell, Mrs. Bradley.
- 49 „ 23, Garfield House, Brixton, Mrs. Bradley.
- 50 „ 26, Luton, Jas. B. Wookey.
- 51 „ 28, Norfolk House, Hackney, Mrs. Bradley.
- 52 „ 29, Cavendish Street Conference, Mrs. Bradley.
- 53 „ 30, Old Cavendish Street (2nd Meeting), Mrs. Bradley.
- 54 May 1, Norfolk House, Hackney (2nd Meeting), Mrs. Bradley.

No. 1885.

- 55 May 1, Portsmouth, Chas. James.
56 „ 3, Corn Exchange, Rochester, Jas. B. Wookey.
57 „ 3, Portsmouth, Chas. James.
58 „ 4, Kempton Road Mission Hall, Camberwell,
Mrs. Bradley.
59 „ 7, Friends' Meeting House, Norwich, Jas. B.
Wookey.
60 „ 7, Prince's Hall Conference, Mrs. Bradley.
61 „ 8, Exeter Hall Conference, Mrs. Bradley.
62 „ 11, Kempton Road, Camberwell (2nd Meeting),
Mrs. Bradley.
63 „ 13, Exeter Hall Conference, Mrs. Bradley.
64 „ 14, Garfield House, Brixton (2nd Meeting), Mrs.
Bradley.
65 „ 15, Sailors' Rest, Devonport, Chas. James.
66 „ 15, Streatham, Mrs. Bradley.
67 „ 16, Devonport, Chas. James.
68 „ 16, Ealing, Mrs. Bradley.
69 „ 18, Highbury Vale, Mrs. Bradley.
70 „ 19, Exeter Hall Conference, Mrs. Bradley.
71 „ 21, Birchwood, near Colchester, Jas. B. Wookey.
72 „ 21, Memorial Hall Conference, Mrs. Bradley.
73 June 2, Worthing, Jas. B. Wookey.
74 „ 3, St. James's Hall Conference (afternoon),
Mrs. Bradley.
75 „ 3, St. Giles's Mission Hall, Little Wild Street
(evening), Mrs. Bradley.
76 „ 4, Wilton House, Hackney, Mrs. Bradley.
77 „ 5, Islington, Mrs. Bradley.
78 „ 8, Aldersgate Y. M. C. A., Jas. B. Wookey.
79 „ 8, Blenheim Road, Hornsey, Mrs. Bradley.
80 „ 10, Friends' Meeting House, Clerkenwell, Mrs.
Bradley.
81 „ 11, Assembly Hall, Mile End, Mrs. Wookey.
82 „ 14, Leeds, Jas. B. Wookey.
83 „ 14, Do. (2nd Meeting), Jas. B. Wookey.
84 „ 15, Whitehaven, Jas. B. Wookey.
85 „ 15, Birmingham, Mrs. Bradley.
86 „ 15, Do. (2nd Meeting), Mrs. Bradley.
87 „ 16, Do. (3rd Meeting), Mrs. Bradley.
88 „ 17, Folkestone, Jas. B. Wookey.

No. 1885.

- 89 June 17, Belgravian Institute Y. W. C. A., Mrs. Bradley.
 90 „ 17, Friends' Meeting House, Clerkenwell, Mrs. Wookey.
 91 „ 19, Westminster, Mrs. Bradley.
 92 „ 21, Free Trade Hall, Manchester, Jas. B. Wookey.
 93 „ 23, Annual Meeting of the Social Purity Alliance, Mrs. Bradley.
 94 „ 23, Protestant Hall, Whitehaven, Mrs. Wookey.
 95 „ 24, Mildmay Conference, Mrs. Bradley.
 96 „ 28, Whitehaven (2nd Meeting), Mrs. Wookey.
 97 „ 29, Memorial Hall, Farringdon Street, Jas. B. Wookey.
 98 „ 29, Brixton Hill, Mrs. Bradley.
 99 „ 30, Memorial Hall, Farringdon Street, Jas. B. Wookey.
 100 July 1, Ealing Y. W. C. A., Mrs. Bradley.
 101 „ 2, Manchester, Jas. B. Wookey.
 102 „ 3, Do. (2nd Meeting), Jas. B. Wookey.
 103 „ 4, Do. (3rd Meeting), Jas. B. Wookey.
 104 „ 5, Church of Pilgrim Fathers (afternoon), Mrs. Bradley.
 105 „ 5, Kennington Park Hall (evening), Mrs. Bradley.
 106 „ 6, Blenheim Road, Hornsey, Mrs. Bradley.
 107 „ 7, Folkestone, Mrs. Wookey.
 108 „ 10, Ealing Mission Hall, Mrs. Bradley.
 109 „ 12, Berger Hall, Bromley, Jas. B. Wookey.
 110 „ 12, Acton, Mrs. Bradley.
 111 „ 13, Highbury (afternoon), Mrs. Bradley.
 112 „ 13, Do. (evening), Mrs. Bradley.
 113 „ 14, Prince's Hall Conference, Mrs. Bradley.
 114 „ 15, Wood Green, Jas. B. Wookey.
 115 „ 16, Assembly Hall, Mile End, Jas. B. Wookey.
 116 „ 17, Redhill Town Hall (afternoon), Mrs. Bradley.
 117 „ 17, Do. (evening), Mrs. Bradley.
 118 „ 17, Melbourne Hall, Leicester, Jas. B. Wookey.
 119 „ 19, Assembly Hall, Mile End, Mrs. Bradley.
 120 „ 20, Hackney, Y. M. C. A. Jas. B. Wookey.
 121 „ 20, Belgravian Institute (2nd Meeting), Mrs. Bradley.

No. 1885.

- 122 July 21, Edinboro' Castle, Stepney, Jas. B. Wookey.
123 „ 22, Folkestone, Chas. James
124 „ 22, Belgravian Institute (3rd Meeting), Mrs.
Bradley.
125 „ 23, Free Trade Hall, Manchester, Jas. B. Wookey.
126 „ 24, Highbury, Mrs. Bradley.
127 „ 24, Sunderland, Jas. B. Wookey.
128 „ 26, Foresters' Music Hall, Mile End, Jas. B.
Wookey.
129 „ 27, Clapham Conference Hall, Mrs. Bradley.
130 „ 28, Redhill, Jas. B. Wookey.
131 „ 29, Belgravian Institute (4th Meeting). Mrs.
Bradley.
132 „ 29, Finsbury Park, Jas. B. Wookey.
133 „ 30, Conference Hall, Stratford, Jas. B. Wookey.
134 „ 31, Mission Hall, Palmerston Road, South Acton,
Geo. E. Morgan, B.A.
135 „ 31, Forest Hill (afternoon meeting), Mrs.
Bradley.
136 „ 31, Do. (evening Meeting), Mrs. Bradley.
137 „ 31, Leyton, Jas. B. Wookey.
138 Aug. 1, Cannon Street Hotel Conference, Mrs.
Bradley.
139 „ 1, Woodford, Jas. B. Wookey.
140 „ 3, Wesleyan Chapel, Victoria Park, Jas. B.
Wookey.
141 „ 5, Hammersmith, Mrs. Bradley.
142 „ 5, West London Tabernacle, Jas. B. Wookey.
143 „ 6, Driffeld Road, E., Jas. B. Wookey.
144 „ 7, Forest Gate, Jas. B. Wookey.
145 „ 7, Barking, Chas. James
146 „ 7, Kensington Town Hall, Mrs. Bradley.
147 „ 8, Cannon Street Conference, Mrs. Bradley.
148 „ 9, Brighton, Jas. B. Wookey.
149 „ 9, Hackney, Mrs. Wookey.
150 „ 10, Camberwell Masonic Hall, Mrs. Bradley.
151 „ 11, Victoria Hall, Lambeth, Jas. B. Wookey.
152 „ 12, Lavender Hill, S.W., Jas. B. Wookey.
153 „ 12, Finsbury, Mrs. Wookey.
154 „ 13, Tent, Upper Clapton, Jas. B. Wookey.
155 „ 14, Hammersmith, Mrs. Bradley.

No. 1885.

- 156 Aug. 16, Finsbury Park Y. M. C. A., Jas. B. Wookey.
 157 „ 17, Redhill, Mrs. Bradley.
 158 „ 17, Rotherhithe, Chas. James.
 159 „ 17, South London Tabernacle, Jas. B. Wookey.
 160 „ 18, Highbury, Chas. James.
 161 „ 18, Redhill, Mrs. Bradley.
 162 „ 19, Baptist Chapel, Bethnal Green, Jas. B. Wookey.
 163 „ 19, Rosebank Road, Mrs. Wookey.
 164 „ 20, Westbourne Park, Mrs. Bradley.
 165 „ 20, Wesleyan Chapel, Hackney Road, Jas. B. Wookey.
 166 „ 21, St. James's Hall Conference, Mrs. Bradley.
 167 „ 21, Do. do. Jas. B. Wookey.
 168 „ 22, Leicester Temperance Hall, Mrs. Wookey.
 169 „ 22, Do. do. (2nd Meeting), Mrs. Wookey.
 170 „ 22, Hyde Park Demonstration, Jas. B. Wookey.
 171 „ 22, Do. do. Address read for Mrs. Bradley.
 172 „ 22, Do. do. Chas. James.
 173 „ 23, Melbourne Hall, Leicester, Mrs. Wookey.
 174 „ 24, Old Cavendish Street Conference, Mrs. Bradley.
 175 „ 25, Streatham, Chas. James.
 176 „ 25, National Vigilance Association, Council Meeting, Mrs. Bradley
 177 „ 26, The Dome, Brighton, Jas. B. Wookey.
 178 „ 26, St. Giles, Little Wild Street, Mrs. Bradley.
 179 „ 30, Leicester (afternoon 3. o. pm.), Jas. B. Wookey and Chas. James.
 180 „ 30, Do. (evening 5. 30. p.m.), Jas. B. Wookey and Chas. James.
 181 „ 30, Leicester, evening, 8.30, Jas. B. Wookey and Chas. James.
 182 „ 31, Edinburgh Castle, Chas. James.
 183 Sept. 3, Chester, Chas. James.
 184 „ 6, Friends' Meeting House, Bradford, Jas. B. Wookey.
 185 „ 7, Chiswick Mission Hall, Mrs. Bradley.
 186 „ 7, Keighley, Jas. B. Wookey.
 187 „ 8, Bradford, Jas. B. Wookey.

No. 1885.

188 Sept. 10, Conference Hall, Stratford, Jas. B. Wookey.

189 „ 13, Colchester, Chas. James.

190 „ 13, Colchester, Mrs. Wookey.

191 „ 13, Colchester, Mrs. Wookey.

192 „ 14, Colchester, Jas. B. Wookey.

193 „ 14, Morning Lane Mission, Hackney, Mrs.
Wookey.

194 „ 18, Eastbourne House of Rest, Mrs. Bradley.

195 „ 18, Sheffield, Jas. B. Wookey.

196 „ 21, Longstone Hall, Eastbourne, Mrs. Bradley.

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202 Sept.

203 20th Fourteen Meetings at Bristol, Jas. B. Wookey.

204 to

205 27th,

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211 Bedminster, Mrs. Wookey.

212 Sept. 22, St. Neots, Chas. James.

213 „ 25, Longstone Hall, Eastbourne (2nd Meeting),
Mrs. Bradley.

214 „ 28, Brierley Hill, Jas. B. Wookey.

215 „ 28, Longstone Hall, Eastbourne, (3rd Meeting),
Mrs. Bradley.

216 Oct. 5, Maidstone, Jas. B. Wookey.

217 „ 5, Redhill Town Hall, Mrs. Bradley.

218 „ 6, Croydon, Jas. B. Wookey.

219 „ 6, Redhill (2nd Meeting), Mrs. Bradley.

220 „ 7, St. Giles's Mission, Little Wild Street, Mrs.
Bradley.

221 „ 8, Greenwich, Jas. B. Wookey.

222 „ 9, Kilburn Conference Hall, Mrs. Bradley.

223 „ 10, Bolton, Jas. B. Wookey.

No. 1885.

- 224 Oct. 12, Hanley, Jas. B. Wookey.
 225 „ 12, Kelvedon, Mrs. Wookey.
 226 „ 12, Do. (2nd Meeting), Mrs. Wookey.
 227 Oct. 15, Kelvedon, Jas. B. Wookey
 228 „ 16, Clapham Conference Hall, Mrs. Bradley.
 229 „ 18, Upper Clapton, Jas. B. Wookey.
 230 „ 19, Horseferry Road, Westminster, Mrs. Bradley
 231 „ 19, Reading, Jas. B. Wookey.
 332 „ 20, St. Neots (2nd Meeting), Chas. James.
 233 „ 20, Exeter Hall Conference, Mrs. Bradley.
 234 „ 20, Lyric Hall, Ealing, Mrs. Bradley.
 235 „ 21, Glasgow, Jas. B. Wookey.
 236 „ 21, Markham Square, Mrs. Bradley.
 237 „ 22, Greenock, Jas. B. Wookey.
 238 „ 22, Corn Exchange, Melton Mowbray, Mrs.
 Bradley.
 239 „ 23, Do. (2nd Meeting), Mrs. Bradley.
 240 „ 23, Luton, Charles James.
 241 „ 24, Ealing Lyric Hall (2nd Meeting), Mrs.
 Bradley.
 242 }
 243 } Oct.
 244 } 24th Five Meetings at Bromhill, in Northumber-
 245 } and land, Jas. B. Wookey.
 246 } 25th,
 247 Oct. 26, Westbourne Park, Mrs. Bradley.
 248 „ 27, Stanstead Abbot, Mrs. Bradley.
 249 „ 27, Do. do. (2nd Meeting), Mrs. Bradley.
 250 „ 28, Do. do. (3rd Meeting), Mrs. Bradley.
 251 „ 28, Do. do. (4th Meeting), Mrs. Bradley.
 252 „ 29, Do. do. (5th Meeting), Mrs. Bradley.
 253 „ 30, Do. do. (6th Meeting), Mrs. Bradley.
 254 „ 30, Barnsley, Jas. B. Wookey.
 255 Nov. 1, Finsbury Park, Jas. B. Wookey.
 256 „ 2, Edmonton, (afternoon), Congregational
 Chapel, Mrs. Bradley.
 257 „ 2, Mission Hall (evening), Mrs. Bradley.
 258 „ 2, Wolverhampton, Jas. B. Wookey.
 259 „ 4, Markham Square, Mrs. Bradley.
 260 „ 4, Chelsea, Jas. B. Wookey.
 261 „ 6, Forest Hill, Mrs. Bradley.

No. 1885.

- 262 Nov. 6, Bedford Institute, Spitalfields, Jas. B. Wookey.
263 „ 8, Y. M. C. A., Hackney, Jas. B. Wookey.
264 „ 9, Tottenham (afternoon), Mrs. Bradley.
265 „ 9, Uxbridge, Montague Hall (evening), Mrs.
Bradley.
266 „ 9, Abingdon, Jas. B. Wookey.
267 „ 10, Willesden (afternoon), Mrs. Bradley.
268 „ 10, Do. (evening), Mrs. Bradley.
269 „ 10, Abingdon (2nd Meeting), Jas. B. Wookey.
270 „ 11, Uxbridge (Friends' Meeting House), Mrs.
Bradley.

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Nov. .

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13th to

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19th and

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22nd to

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24th

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in-

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284 Nov. 15, Foresters' Hall, Jas. B. Wookey.

285 „ 16, Bethnal Green, Jas. B. Wookey.

286 „ 17, Finsbury Park Y. M. C. A., Jas. B. Wookey.

287

288

Nov.

289

18th

290

to 24th,

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292

293

Seven Meetings at Derby, Mrs. Wookey.

294 Nov. 19, Birmingham, Mrs. Bradley.

295 „ 19, Sunderland, Jas. B. Wookey.

296 „ 20, Birmingham (2nd Meeting), Mrs. Bradley.

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298

299

„ 22, Three meetings at Reading, Jas. B. Wookey.

No. 1885.

- 300 Nov. 22, Reading Town Hall, Mrs. Wookey.
 301 „ 22, Birmingham (3rd Meeting), Mrs. Bradley.
 302 „ 26, Mildmay, Jas. B. Wookey.
 303 „ 26, Birmingham (4th Meeting), Mrs. Bradley.
 304 „ 26, Do. (5th Meeting), Mrs. Bradley.
 305 „ 28, Aldersgate Street, Mrs. Wookey.
 306 } Nov.
 307 } 30th to
 308 } Dec. Six meetings at Launceston, Mrs. Bradley.
 309 } 3rd,
 310 }
 311 }
 312 Dec. 2, Chatsworth Road, Jas. B. Wookey.
 313 „ 4, Stamford Hill, Mrs. Wookey.
 314 „ 4, Lewannick (Cornwall), Mrs. Bradley.
 315 „ 6, Chatsworth Road (morning), Jas. B. Wookey.
 316 „ 6, Foresters' Hall (evening), Jas. B. Wookey.
 317 „ 6, Holdsworthy, Mrs. Bradley.
 318 „ 9, Albert Road Lecture Hall, Peckham, Jas. B. Wookey.
 319 „ 10, Stamford Hill, Mrs. Wookey.
 320 „ 10, Highgate, Mrs. Bradley.
 321 „ 13, Foresters' Music Hall, Mile End, Jas. B. Wookey.
 322 „ 13, Pilgrim Fathers' Hall, Mrs. Bradley.
 323 „ 14, Chatsworth Road Tabernacle, Mrs. Wookey.
 324 „ 17, Do. (2nd Meeting), Mrs. Wookey.
 325 „ 18, Aldersgate Street, Mrs. Wookey.
 326 }
 327 } Dec. 20
 328 } and Five Meetings at Abingdon, Jas. B. Wookey.
 329 } 21st,
 330 }
 331 Dec. 27, Rev. J. Bain's, Mrs. Wookey.
 332 „ 27, Foresters' Hall, Mile End, Jas. B. Wookey.
 No. 1886.
 333 Jan. 1, Kilburn Conference, Mrs. Bradley.
 334 „ 1, Y. M. C. A., Hackney, Jas. B. Wookey.
 335 „ 4, Bermondsey, Mrs. Wookey.
 336 „ 6, Bedford Institute, Jas. B. Wookey.
 337 „ 8, Shadwell, 7 p.m., Mrs. Bradley.

No. 1886.

- 338 Jan. 8, Rotherhithe, 9 p.m., Mrs. Bradley.
339 „ 8, Aldersgate Street, Mrs. Wookey.
340 „ 11, Dewsbury, Mrs. Bradley.
341 „ 11, Wood Green, Mrs. Wookey.
342 „ 12, Dewsbury (afternoon), Mrs. Bradley.
343 „ 12, Do. (evening), Mrs. Bradley.
344 „ 14, King's Cross Road, Mrs. Bradley.
345 „ 15, Y. M. C. A., Aldersgate Street, Jas. B.
Wookey.
346 „ 15, Andover Town Hall, Mrs. Bradley.

This long list of meetings does not include a considerable number addressed on behalf of the Association by Mr. Samuel James Capper, Mrs. Ormiston Chant, and Miss Mason, of Kilburn, of which no complete list has been kept. The Committee of the Gospel Purity Association desire to express their sense of their great indebtedness to those friends for their generous services.



APPENDIX B.

THE GOSPEL PURITY ASSOCIATION.

Head-quarters—31, Paternoster Square, London.

GENERAL COMMITTEE, 1886.

T. L. BOYD, Wellington Chambers, London Bridge,
Treasurer.

ROBERT CHAMBERS, M.D., Boscobel Gardens, N.W.

ALFRED S. DYER, Editor of *The Sentinel*.

GEORGE GILLETT, 9, Birchin Lane, London, E.C.

Rev. HUGH PRICE HUGHES, M.A., Editor of *The Methodist Times*.

R. C. MORGAN, Editor of *The Christian*.

ROBERT SCOTT, 12, Paternoster Buildings, London.

Mrs. T. L. BOYD, Croydon, Surrey.

Mrs. BAILLACHE, Finsbury Park, London.

Mrs. CAYFORD, Brondesbury, London.


Mrs. DYER, Gerrard's Cross.

Mrs. OUGH, Barnsbury, London.

(The last five were added to the Committee at the First Annual Meeting, held at Exeter Hall, London, on Feb. 3rd., 1886, while the first portion of this Report of the Committee for 1885 was passing through the press.)

GENERAL SECRETARY: JAMES B. WOOKEY.

ORGANIZING SECRETARY: MAURICE GREGORY.

 Applications for speakers to address Purity meetings, either of men or women, should be made to Mr. Maurice Gregory, 31, Paternoster Square, London.

The following extract from the Constitution of the Gospel Purity Association will give an exact idea of its objects.

Article 2.—The Association shall uphold an equal standard of Purity for men and women; and its public advocacy shall be in harmony with the following truths of Holy Scripture :

(1) That impurity is in the thought as well as in the deed (*Matthew, 5 ch., 28 v.*).

(2) That the moral and physical laws of our humanity are in unison; and that the impure, in sinning against God, sin also against their physical nature (*1 Corinthians, 6 ch., 18 v.*).

(3) That the Lord Jesus Christ is able to save to the uttermost all who come unto God by Him (*Hebrews, 7 ch., 25 v.*).

(4) That to the pure in heart, God will grant a special manifestation of Himself (*Matthew, 5 ch., 8 v.*).

(5) That it is God's will that the human body should be the temple of the Holy Spirit; and that it is the privilege of every reconciled child of God to attain to "righteousness, peace, and joy in the Holy Ghost" (*1 Corinthians, 3 chap., 16 and 17 verses*).

Article 3.—The Association shall uphold the duty of the public Authorities to maintain an attitude of antagonism towards licentiousness, and not to enter into a compromise with it in any form.

Article 4.—The Association shall seek to gain the assent of men and women respectively to the following Obligations :

MEN.

1.—To treat all women with respect, and endeavour to protect them from wrong and degradation.

2.—To endeavour to put down all indecent language and coarse jests.

3.—To maintain the law of purity as equally binding upon men and women.

4.—To endeavour to spread these principles among my companions.

5.—To use every possible means to fulfil the command, "Keep THYSELF pure."

WOMEN.

1.—To uphold the law of purity as equally binding upon men and women.


2.—To be modest in language, behaviour, and dress.

3.—To avoid all conversation, reading, art, and amusements, which may put impure thoughts into my mind.

4.—To guard the purity of others, especially of the young.

5.—To strive after the special blessing promised to THE PURE IN HEART.

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 Contributions towards carrying forward the work of the Association are invited. A Supplement to this Report, containing the List of Subscriptions and Balance Sheet, is sent to all Contributors.





# CONTRIBUTION FORM.

*(This form can be cut out without injuring the book.)*



TO THE SECRETARIES,

*Gospel Purity Association, 31, Paternoster Square, London.*

*Please acknowledge receipt of enclosed Donation [or Annual Subscription]  
of £       :       :       .*

*Name*.....

*Postal Address*.....

.....

<sup>\*</sup><sup>\*</sup><sup>\*</sup> Contributors will oblige by kindly writing their full designation for the guidance of the Secretaries in entering the contribution and remitting the receipt.



# SELECT LIST OF PUBLICATIONS

## UPON

# SOCIAL PURITY.

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**No. 3. Save the Boys!** By the Rev. J. P. Gledstone.

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